

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaastical Affairs.

RUBRIC NEUTRALISATION.

If anybody doubts the difficulty—we might almost say the insuperable difficulty—of achieving a reform of the Church of England by Parliamentary enactment, a careful study of the progress of the Archbishop's Bill for the regulation of public worship through committee of the House of Lords, must powerfully tend to resolve the doubt. The Bill, it is true, has got through committee, and in a few days will go down to the House of Commons; but it has not reached its present stage without undergoing important changes, and perhaps the most important of the amendments proposed—that, we mean, which was put on the notice-paper by the Bishop of Peterborough, and approved by the Lord Chancellor, the scope of which was to neutralise certain rubrics the legal meaning of which has been in dispute—was withdrawn on Monday night. The bishop, very soon after he had seemed to obtain a notable triumph, discovered that he had ventured upon dangerous and untenable ground. Acting on the maxim that "discretion is the better part of valour," instead of moving the amendment which stood in his name, he stated his reasons for withdrawing it. The projected amendment was to the following effect:—"And whereas with regard to the following acts relating to public worship in the Church of England, namely,—

1. The side of the table at which the minister ought to stand during the prayer of consecration in the communion service;
2. The use of the words of administration of the holy communion otherwise than separately to each communicant;
3. The use of hymns during Divine service;
4. The celebration of holy communion during the time of evening service;
5. The preaching of sermons otherwise than as a part of the communion service;
6. The daily use of the morning and evening service;
7. The use of the communion service,—doubts have been entertained as to the construction of the rubrics applicable to some of such matters, and it is not desirable that the clergy and laity of the said Church should be disquieted by litigation as to any of such matters, be it enacted, that no proceedings shall be taken under the provisions of this Act on account of such matters, or any of them; provided that as regards hymns the hymns used shall not have been prohibited by the ordinary, and shall not be used at a time prohibited by the ordinary; and that as regards

daily morning and evening service, this enactment shall not apply in any case in which the ordinary shall have directed daily service to be used in any particular church."

The considerations which induced the Bishop of Peterborough to drop his amendment can hardly be said to have been wholly devoid of force. Since he had placed it on the notice paper, the bill, as he averred, had been greatly changed in its course through the House. The diocesan courts, which was a part of its original machinery, had not been accepted, but one general court established. The bishops would have a discretion which would enable them to prevent vexatious litigation, and the power of imposing costs would still further check it. A large number of the clergy, moreover, had refused to regard the amendment in the light of a boon; and, above all, there was no probability that the amendment would be allowed to stand as it was proposed; a large number of notices having been given that other rubrics should be neutralised, and amongst them that relating to the reading of the Athanasian Creed. Certainly, if the bishop had persevered, there would have been but a very remote chance of carrying the bill through Parliament this session.

The proposed neutralisation of certain rubrics in the Book of Common Prayer is worth looking at, as one of the shifts to which the Church of England is impelled, partly by the state of parties within it, and partly by the fact that it is "established by law." What does it mean? What would be its obvious effect? To give a quasi legal impunity to the clergy for making their own individual judgment and conscience a ground of justification for breaking the law. We are aware that Dr. Magee denied that such was his intention, or that such would be its effect. He contended that it would merely exempt the clergy in such cases from the summary process established by the bill, and would leave them exposed to all the force of the law as it now stands. He might have added that that force would be nil. It was on account of the inefficiency of the law, as it stands, that the new process was devised by the bishops, and brought before the Legislature. Any exemption, therefore, from the operation of the bill will be *pro tanto* an exemption from legal penalties, and will amount to giving, in reality, though not in form, immunity for violation of the law. The proposition, consequently, amounted to this—the law shall remain as it is, but, in certain particulars, discretion shall vest in those for whose government it was framed to put such interpretation upon it as may be found most conformable to their personal predilections. This, as the Lord Chancellor aptly characterised it, is a "neutralisation" of certain arguable matters comprised within the area of existing rubrics. However explained, such was the real gist of the bishop's amendment, and in virtue of the principle, once admitted, it would have been quite possible, by a legitimate expansion of it, to get rid of the Act of Uniformity altogether, as a portion of the operative law of the kingdom.

We are not by any means sure what would have been the fate of the bill in the House of Commons if the bishop's amendment had been presented to, and adopted by, the House of Lords. This, however, is, comparatively speaking, of minor moment. That which the several

discussions of the provisions of the Archbishop's bill in the House of Lords has demonstrated, is the helplessness of the Established Church, *quoad* an Establishment, to adapt itself to the prevailing thought and wish of the people for whom it is provided. A neutralisation is but an apology for impotence. A revision not falling within the range of possibility, owing to the sharp division of parties in the Church, it was contemplated to let all things stand as they are, but to deprive them of every vestige of real authority. As the reality cannot be had, it was considered expedient to substitute for it a make-believe—a law on paper which need not be obeyed—a rubrical direction which clergymen may please themselves in following or in refusing. If the last alternative has been regarded as too perilous to adopt, what must the first be? The enforcement of discipline at the discretion of the bishops will be a cause of serious disturbance wherever it shall be more than nominal, and if the mere enforcement of law, as it now exists, is so obviously difficult, what must be any serious proposition for reform?

All legislative attempts to modify the position and action of the Church of England have hitherto only brought into more visible relief the fact that it is not so much in its internal organisation as in its relation to the State that its inability to adapt itself to the mind of the age ultimately consists. But its relation to the State is mainly determined by its national endowments. We set apart a vast mass of public property for the maintenance of the clergy under specified conditions—conditions which, as experience proves, cannot be altered, and are not observed or enforced. There is but one outlook either for order or freedom. It is in the direction which, "in season and out of season," we have laboured to point out. The Church of England must be disendowed in order to being disestablished, and when she has been disendowed and disestablished, a reform will lie within range of her own power and will. Till then, no legislative tinkering can restore her to a sound condition.

MR. HENRY RICHARD'S BILL.

THE real interest of Mr. Richard's bill was not disclosed by its title. It was not so much the amendment of the Elementary Education Act as the amendment of the Liberal party that was the real issue involved. And viewed in this light, the result was in some respects remarkably satisfactory. The division followed a line of cleavage which marks the party boundaries of the future. That line was not long ago almost as little noticeable as a crack in the ice of a glacier; it is now a gaping crevasse; and before long it will be a yawning abyss. There is nothing superficial about this division. It goes sheer down to the fundamental principles involved in divergent political tendencies. The men on the one side are Radicals; the men on the other are Conservative-Liberals, Liberal-Conservatives, and Tories outright. Mr. Lowe, Mr. Goschen, and the Marquis of Hartington might not perhaps take kindly to the title of Radical. But all we mean by it is that they are heartily with the party of movement, while the so-called Liberals on the other side are not. They, as well as Mr. Stansfeld, will in all probability be among the Liberals of the future. We regret that we can hardly say the same thing of Mr. Forster, who has once more elected to die with the decaying principle of national religious endowment.

If indeed it had only been the abolition of a

"miserable twopenny-half penny clause" that was at stake, the worldly wisdom of introducing the bill at present might have been more than questioned. The result was of course perfectly foreseen and calculated on. And that result is a revelation of the smallness of the genuinely Liberal minority in the present Parliament. But that revelation served the purpose of definition. It gave free play to elective affinities; and it prepared the way for consolidation. It cast a sudden glare upon the nature of suspected dissensions in the late Cabinet; and it threw the first ray of prophetic light upon the Cabinet counsels of the future. If Mr. Richard is not satisfied with such results, he must be a much more ambitious man than we have supposed. The *Daily Telegraph*, which in its more sober moments often shows a good deal of political knowledge, is quite awake to the real significance of last Wednesday's proceedings. "There can be no use in disguising the fact," says the journal just mentioned, "that a question regarded by a strong minority of the party as momentous, is still pushed to the front, and that it is necessary for the majority to make up its mind whether it will give way, or adopt the views of its Nonconformist comrades in many a past struggle." There is a subdued pathos in this reference to "Nonconformist comrades," which sounds hopeful. And the relenting emotions suggested may perhaps be quickened by the discovery of the numerical proportions of that minority as well as its compact cohesiveness. Whether the word minority is correct in reference to the nominally Liberal party or not, we really do not care to dispute. But of one thing our contemporary may rest assured—that section, whether minority or not, represents the whole Liberal party of the future. We shall make no rash predictions. We are well aware that Parliament, like a land-locked sea, is liable to unexpected gusts from very narrow and very tortuous gullies. But this we are bold to say, that the only Liberal party which can ever again form a strong and lasting Government, was represented by the section that voted with Mr. Richard. It may be some years before it comes to power. But to any other section of the party power is altogether a forlorn hope. Toleration—temporary toleration, on grounds of expediency—is all that can be expected.

But the *Daily Telegraph* "doubts very much whether the Liberal party can be rallied again on this Radical platform." So do we, for the present moment. But we are quite sure that it is not worth rallying on any other. We are not quite of David Crockett's temper, who having tumbled into a hole, declared that, to spite a universe which had used him so badly, he would never come out again. But we are quite as little disposed to play the part of the goat in the fable, who, having lent his horns to hoist the fox, his companion in tribulation, out of the pitfall, was rewarded only by the complacent chuckle of his emancipated friend, and ignominiously left to his fate. There is nothing sectarian in such a resolve. For, as the *Telegraph* observes, the new platform is "not too purely Nonconformist for Churchmen support it; nor mainly Secularist, for though containing persons of that type amongst its adherents, it has the countenance of many earnestly-religious public men." No, it is simply Radical in the best sense of that term, which, as we understand it, describes a determination to stand no longer trimming and cutting the branches of the upas tree, but to dig it up by the roots. As to the particular question which was debated last Wednesday, no doubt it seems very small to those who do not look beneath the surface. But little plants have sometimes very long roots, and this is one of them. "Can a few penny fees paid to Church schools by local boards on behalf of impoverished parents be made into a wide 'platform' for the return of the Liberals to power?" We might as well ask can a few penny fees be of sufficient importance to call forth wise reflections and significant prognostications from a journal which boasts "the largest circulation in the world"? But our contemporary knows as well as we do that the "few penny fees" form the little links which knit our present heterogeneous and transitional system of public elementary education into the delusive appearance of a consistent whole. Take away those penny fees, and at many places, notably in the great city of Manchester, the weakness of State-aided Sectarianism must become apparent. It is unfairly concealed now, because its shortcomings are supplemented by the rates; and thus the pretence of the privileges of voluntarism are maintained while every farthing of expenditure is met either by school fees or public funds. We say that Government having undertaken to meddle with elementary education cannot now

stop short of making it wholly national. No Ministry dares openly to assume the whole burden of the cost of sectarian schools by public money. And hence such schools have a difficulty in dealing with the poorest of the population, who either cannot afford school fees or are very irregular in their payments. But this is a difficulty fairly and logically inseparable from the method at present in vogue, of supplementing sectarian zeal by State aid. The profession is that we pay only for secular results; and as a guarantee for that, a margin of expenditure is left to be met from voluntary sources. Now if those voluntary sources have run dry, it is very natural no doubt that sectarian school managers should ask for another dip in the public purse. But their request is a confession that the system of supplementing sectarian zeal has failed. The inevitable remedy doubtless is that public funds should come to the rescue; but on two conditions only—namely, that the sectarian characters should be abandoned, and "voluntary" managers be replaced by an elective body responsible to the public. "No," say these "voluntary" managers; let school boards pay the fees of our destitute children; we shall get on very well then, and have all the glory of preserving the voluntary system. Yet the persistent assumption underlying the whole conduct of the Education Department hitherto has been that the privileges of denominationalism must be bought by a certain amount of voluntary contributions to the school expenses. But the 25th Clause ignores this understanding altogether, and enables sectarian managers to maintain their privileges under utterly false pretences.

If we have been at some pains to explain the nature of the connection between the clause in question and the new Liberal platform, it is not because the operations of that obnoxious provision have hitherto been very mischievous, except in Manchester and Salford; but because of the wonder expressed by many of our opponents at the importance often attached to it. They cannot understand that a principle can be of any importance unless some millions of pounds are involved. But we think that more than millions of money is involved here. For the permanence or speedy reform of an incongruous system is at stake. And because there is no question affording a better test of liberalism than that of national education, we thoroughly agree with the *Daily Telegraph* as to the significance of the remarkable division of Mr. Richard's bill. Mr. Gladstone's enormous personal influence may, of course, at some unforeseen juncture, rally again for a brief interval the old conventional and effete Liberalism. But as Wednesday's division showed, any reunion of his old comrades for the defence of religious inequality must be most superficial and precarious. And the ambition of any less a person to play such a rôle would be an imitation of the presumption of Phaethon with results equally disastrous and ludicrous.

ECCLIASTICAL NOTES.

THE opposition to the Church Patronage (Scotland) Bill in the House of Lords seems to have exhausted itself when the bill went into committee (as described by us last week). On Monday the Duke of Richmond moved to insert in Clause 7, after the word "communicants," "and other members of the congregation qualified in terms of this Act," and also a proviso that in case of a vacancy in a parish where the electoral body consists of less than twenty-five persons, the local presbytery (which is to all intents and purposes an ecclesiastical body) shall elect the minister. How will our Scotch friends like this? The Bill has, however, been read a third time and passed by the Upper House, and will, we dare say, be pressed forward in the Commons with all haste. That it will there be vigorously opposed we have no doubt. Failing Mr. Gladstone, who may possibly hesitate to come to the front on this question, Mr. Baxter is well qualified to take a foremost part in exposing the real character of the measure.

Although the Duke of Argyll, who ought to know, has given a very decided opinion that the Scotch bill will not lead to a return of the Free Church, and other seceding bodies, into the bosom of the Establishment, the *Rock* thinks otherwise. Here is the prediction of our Evangelical contemporary:—

Its results, if passed in its present form, are likely to be most beneficial in strengthening the Established Church, and ultimately bringing back multitudes of Dissenters, who are still strongly attached to the institutions of the country, and disgusted by the wild and revolutionary proceedings of their own leaders, and of political Nonconformity in all its ranks. For this reason, of course, the bill is a regular bombshell in the Voluntary camp, and is greatly disliked by all Voluntaries; although one is apt to wonder that they have

so little policy that they do not attempt to disguise the grounds of their hatred and alarm. As it is, their opposition ought to afford the greatest encouragement to the Government.

This is certainly not the view of our Scotch correspondent, nor indeed of the influential Liberal papers north of the Tweed. The former believes, and probably his view is shared by the Free Church leaders, that the Duke of Richmond's handiwork will precipitate disestablishment.

It appears that the Irish Presbyterians, so lately in connection with the State by means of the *Regium Donum*, by no means approve of the Scotch Patronage Bill. Their opposition cannot be said to be an interested one, and yet the General Assembly of their Church has just passed a resolution "declaring that the Assembly, while regarding the entire abolition of patronage as a step towards the acknowledgment of the rights of the Christian people, and so far a recognition of the justice of the claims made by that Church and the Free Church of Scotland, cannot regard any legislation as satisfactory which does not recognise the sole and supreme headship of Christ, the spiritual independence of His Church, and the liberties of His people." It is remarkable that the Scotch Presbyterian Establishment finds its only friends amongst English Episcopalians!

Twice last week did the friends of a revision of the Prayer-book in an Evangelical direction meet to discuss their position. The first meeting was of the Evangelical Union for Church Reform, with Lord Shaftesbury in the chair, which adopted a memorial to the head of the Government setting forth "the present difficulties and distractions of the Church of England," and suggesting the necessity of legislative interference. The second meeting was of the Prayer-book Revision Society, which met under the presidency of Lord Ebury. The report stated—

The council cannot conceal their apprehension that all efforts for the repression of Ritualism will prove unsuccessful, until the whole Prayer-book, both rubrics and formularies, shall have received careful amendment. It is a comparatively small question whether "the cup" receives more or less of elevation, or in what particular form adoration is paid to the consecrated elements, or what is the exact point of the compass at which the minister stands before the Lord's table—it is the doctrine of the Real Presence underlying these outward observances which is the true source of danger; and with the Bennett judgment still fresh in memory, they venture to affirm that nothing short of the removal of the ambiguities of the Prayer-book, and some fresh directions laid down in unmistakable English, will check this gigantic and ever-increasing evil.

The Rev. G. W. Weldon, in a subsequent speech, said with great candour that "he hoped to see the Prayer-book ere long more adapted to the religion of Jesus, the usages of the Primitive Church, and the growing diabolical and dislike of that enlightened age for everything that savoured of sacerdotal pretensions"—which is an outspoken declaration that the Prayer-book does not now correspond with the religion of Jesus or the usages of the Primitive Church.

Last Wednesday Dean Stanley was doing good service at Bedford, and on Monday he preached at Leicester. The Dean, in the course of his sermon, touched upon the relations of Church and State in this country, concluding with a curious expression. He said:—

There was a time when the rulers of the Church and the State insisted on an absolute uniformity over the whole country, and would not endure that any other form of worship could exist but one. That was Essek; that was Sitnah; that was the time when the Pilgrim Fathers were compelled to fly to the wilds of America, and when Bunyan was imprisoned in Bedford Gaol. But the time came when the better spirit of Rehoboth had prevailed, when the widest liberty had been given to all the communions to worship God as they chose. There was not a single Churchman in the land, he believed, who would repent of any of the long series of wise and generous acts by which liberty had been secured, or who was not grieved and astonished to think that even for a passing period the Church should have been led by the narrow spirit which caused such bitterness and misery. He might venture to hope that this desire for exclusive possession of the land might not pass over to their Nonconformist brethren in their turn. If the uniformity on which Churchmen of the 17th century insisted in their sense, was to be imposed again by Nonconformists in their sense—if the Nonconformists were to refuse to acknowledge the lawfulness of a national Church, and the liberty of comprehensive national worship, then again they would have to traverse the same dreary track of contention and strife. The form would be changed, but the spirit would be the same. But let them hope better things; let them trust that each would see in this wide land of England, room, and more than room, for the Christian labours both of national Churchmen and Nonconformists, each supplementing what the other lacked, each deriving from the other that which, if either were destroyed, the whole country would be the sufferer.

By what extraordinary twist is it that the Dean sees any analogy between the persecutions of Nonconformists by the Church in the 17th century and the proposed disestablishment of the Church by Nonconformists in the 19th century?

The *Church Review*, in the face of the rapid passage of the Primate's, or, as it is described, "Lord

Shaftesbury's bill," through the Lords, is adopting a conciliatory attitude that has hitherto been unusual to that advanced organ of Ritualism. It regrets, as a misfortune, that there should be a great gulf between the Ritualists and the bishops, and asks why nothing has been done to promote a good understanding between the two parties. For instance:—

Why have the bishops collectively never invited the leading Ritualists, both priests and laymen, to a mutual conference on the subject in dispute? We hear every now and then of a meeting of bishops at Lambeth Palace: why, on the occasion of some such meeting, should not their lordships and the leading Ritualists see one another face to face? The conference might be strictly private and informal, and would hamper the public action of nobody, but we are convinced the greatest good might be expected to be derived from it.

Then we have this certainly remarkable acknowledgment:—

We have the best of reasons for knowing that in some most pronounced Ritualistic quarters a feeling of weariness at this unnatural warfare between bishops and priests is beginning to be very heavily felt. Ritualists are honest men: they cannot with a good conscience say by word or deed that they believe the rubrics do not require what in plain English they do require; they cannot believe that the bishops are popes, are infallible, are above rubrics; they do most decidedly believe that obedience may sometimes be both a blunder and a crime, that the value of obedience entirely depends on the question to whom it is given. But for all this they are peaceable and reasonable men, who are willing and ready to sacrifice a great deal *pro bono publico*, and who can give perfectly satisfactory reasons for all that they contend for as necessary. Let, then, the bishops and the Ritualists meet, and we are certain that some concordat could be drawn up which would re-establish mutual good understanding between all parties; or, if it could not, we are certain it would not be our own friends who would be to blame for it.

We ought not, perhaps, to say that this looks like "giving up," but what else does it look like?

Our readers may not be aware that some zealous though not perhaps wise Churchman has reprinted from the *Nonconformist* the whole of the proceedings of the recent Triennial Conference of the Liberation Society, in the form of a pamphlet, which has been sent to clergymen and other Churchmen throughout the country. Upon this appears the following letter in the *John Bull* of last Saturday:—

Sir,—I presume that most of my brethren the clergy have received a report of a late meeting of the so-called Liberation Society, to which the following preface is attached:—

"As it is very desirable that all Churchmen, and not least the clergy, should be well informed on the tactics of their opponents, the *Nonconformist's* report of the late Conference of the Liberation Society is now printed in convenient form for reading and future reference. Assertions of a most extraordinary description abound throughout. Well may every true-hearted religious Englishman pray—

"From envy, hatred, malice, and all uncharitableness—
—Good Lord, deliver us."

Who were the kind friends unknown who desired that the clergy should be "well-informed." Am I wrong in guessing that the kindness of the Liberation Society has supplied it? I argue this from the absence of any printer's name and the presence of this Jesuitical preface. The clergy are desired to read the report that they may know how formidable are their antagonists. So they are provided with a silver covering for the nauseous pill in the shape of a preface seasoned with a petition in the Litany. Well would it be if we could in all instances fathom their plots, and say, as easily as we can, as we cast away this defamatory publication, "We are not ignorant of their devices."

I am, Sir, yours, &c.,

J. H. JOWITT.

St. Mark's Vicarage, Holbeach, June 3.

We can inform Mr. Jowett that neither the Liberation Society nor any Nonconformist has done this. We have the authority of a Church journal that it has been done by a Churchman—to whom, we need not say, we feel deeply indebted.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

The amendment which the Duke of Argyll has succeeded in getting introduced into the Patronage Bill will not make the measure more easy to work. In the first place, it does not meet the case of the Highlands any better than the communicant system, for in many places the sitters in the Established Churches are about as few as the members. For example, here is a table which was laid before the Free Church Assembly at its last meeting:—

The island of Lewis contains 23,439 inhabitants. They are thus divided:—

CONGREGATIONS.	Population (from Registrar).	Free Church Adherents.	Adherents of other Churches.
Back	2,402	2,387	3 families.
Barvas	2,448	2,486	3 families.
Carloway	2,703	2,693	2 families.
Cross (given by Registrar along with Barvas)	2,500	2,490	Lighthouse people, and 2 families.
Knoek	2,883	2,878	1 family.
Locha	4,161	4,151	2 families and 1 man.
Stornoway	4,183	3,783	400 to 500 individuals.
Uig	2,159	2,159	None.
	23,439	22,979	

This case is given because the facts are contained in papers that are before this Assembly, especially in the report of the

Deputation to that district in connection with the state of religion. In Uig it is understood that the parish minister was resident beyond the bounds of the parish, which accounts for the circumstance that no family connected with "other churches" existed there.

But that is not all. To confer patronage upon a congregation—that is, upon those who statedly attend any particular place of worship without any reference to their spiritual character or ecclesiastical standing—is just as revolutionary a thing to do in Scotland as that contemplated in the other proposal to put the patronage into the hands of the ratepayers—that is, if the pleasant fiction is to be maintained that what is intended to be exercised on the occasion of a vacancy is the old Scottish "call." Under that a spiritual test—that of being a communicant—was always insisted on. If, however, there is nothing more meant than the transfer of a civil right, then the Duke was making a great cry about a very small matter; for it does not look a worse thing to give a ratepayer who is a parishioner, although a Free Churchman, a hundredth part in the nomination of a minister, than it is to give a non-resident laird, who is an Episcopalian, the exclusive right to put any man into a kirk he chooses. There are other curious difficulties which are occurring to those who are reading the bill with their spectacles on. It is proposed, for example, that in the case of a vacancy the electors shall consist of those whose names are to be found on the communion-roll which was last made up before the vacancy took place. Well, this question has been suggested in that connection:—Suppose a man is a communicant in a certain parish in May, and falls in June into a scandalous sin which leads to his excommunication from the Church in July—will he still retain all his rights as an elector when a vacancy occurs, say, in August? The case is not in the least a far-fetched one. It is one which is quite likely to happen often, and the dilemma into which it puts the spiritual body concerned brings out very clearly the essentially Erastian character of the measure. At present the Christian people connected with the Establishment are flattering themselves, that what the Government is conceding to their Church, is freedom from all civil interference in the election of their own ministers. But the certainty that excommunicated men will by-and-bye in certain circumstances, be protected by the State in the exercise of the spiritual privilege of the "call," will open their eyes. It is easy to say that this exceptional abuse could be guarded against by a special clause. But if you try to frame a clause that will meet the difficulty, you will soon discover that there is a danger of falling into trouble on the other side. For, once admit that the last communion roll is not to be accepted as containing the list of electors, and you will find that the adjusting of the list afterwards may lead to any quantity of litigation. The essence of the evil lies here—in the attempt of the State to legislate at all about a "spirituality," and no amount of care or forethought will ever avail to keep such a coach upon the rails.

The House of Commons is preparing for the measure by trying to get statistics. Mr. Gordon does not seem particularly willing to facilitate this process, and when the debate comes on there may not be many figures of any sort to lay on the table. But whatever may be said on this point, I hope some intelligent member of Parliament will be at pains to expose once for all—and so emphatically as to make even the stupid party comprehend the matter—why it is that the Nonconformists of England and Scotland object to having a religious census taken in the form of asking each householder to say what is his persuasion. I am not able to speak particularly for England, but I know Scotland well: and I am just as certain as of my own existence that if a census were taken here in that way the results would, on paper, be of the most gratifying description to the Establishment. Few Scotchmen care to say that they are heathens, and multitudes of families who are now living in absolute neglect of ordinances, and who are the grief and anxiety of all denominations alike, would infallibly be returned as attached to the venerable Establishment. An inquiry so conducted, therefore, would be a sham, and we strenuously object to help in the manufacturing of a great lie, which more fearless politicians would certainly use for their own advantage. If the object of the investigation were to ascertain the extent of the obligation lying on the Established Church—that is, how many persons there are in the country who, by professing to be attached to it, may be directly appealed to to accept its ordinances—we would hail the course proposed with pleasure. But when the real design is to learn for political purposes, the comparative strength of the ecclesiastical denomina-

tions of Scotland, we must insist on the inquiry being made in a way more suited to exhibit the actual facts of the case. And here, I am anxious that you should understand that the number of communicants in the respective churches is not by any means a sure test of their strength. Not only are the Nonconformist churches more strict in admitting persons to the communion than the Establishment, but in both the Free and United Presbyterian Churches there exist inducements in favour of not keeping on the roll those who should be excluded from it, which have no place in the Established Church. The result is that the proportion of members to adherents is much less in the Dissenting churches than in the Establishment. The rolls in the latter, too, are often ludicrously elastic. I had a note last week from a friend in a country town who mentions that in the report to the Assembly the communicants were stated to amount in number to over 1,400, but that when an attempt was made to get them to contribute as a body a certain sum to foreign missions, the sum suddenly collapsed and the members were said to number only 1,000. The simple truth is that the Established Church has now no title to be dealt with and thought of as the National Church, and it is more and more felt to be insulting to the people of Scotland to attempt to carry through with a rush a bill the spirit of which is sectarian and which largely ignores the public interest.

While I say that, however, there is no need for concealing the fact that among Nonconformists the conviction is growing that we shall have no cause to break our hearts if the bill does pass in its present form. We think it right to oppose the bill because it is bad in form and spirit and intention, but the more we consider it the more are we persuaded that it will help forward the disestablishment movement. The pear was rapidly ripening at any rate, and if the air had continued to remain still, it might have hung on the tree long enough. But a breeze has now been set a blowing. It is a south wind our friends say—one very favourable for pears—but still, south or east, it is a breeze, and the safety of the fruit is not increased thereby. In Scotland we were not meddling with the Establishment much. We were attending to our own business. But, as Dirk Hatteraick said to Mr. Glasin ominously, they will have it; and so, *volens volens*, we are compelled to give them our attention. I leave it to you to judge whether that attention is likely to be made the kindlier by the passing of a bill the professed object of which is to "dish" us, and to bring back to dear old Scotland again the régime of the Conservatives. In any case our rôle is becoming increasingly clear. If the bill passes we shall cheerfully acquiesce; but in the meantime we shall do our best to expose its character, so that its badness may be manifest to all, and when all is over we shall buckle on our armour hopefully, and fight with the new-found weapon for disestablishment.

ECCELESIASTICAL BILLS IN THE HOUSE OF LORDS.

On Monday the report of amendments on the Church Patronage (Scotland) Bill was received. The Duke of Richmond proposed, in Clause 7, after the word "communicants" to insert "and other members of the congregation qualified in terms of this act," and also this proviso:—"Provided always that if any communicants or other members of the congregation of a vacant church and parish, qualified in terms of this Act, shall apply to the Presbytery of the bounds, and shall state that the number of communicants and other members of the congregation of such church and parish, qualified as aforesaid, is less than twenty-five, it shall be lawful for the said Presbytery, if they see fit, to make an appointment *tantum jure devoluto* on the expiration of three months after the vacancy has occurred." The foregoing and certain verbal amendments having been agreed to, the report was received.

Subsequently the House went into committee on the Public Worship Bill, when the Bishop of Peterborough explained that the object of the amendment of which he had given notice some days since was to provide that, as regards certain transgressions of the rubrics, no proceeding should be taken under the present bill, but he had not meant to propose that no penalty at all should attach to those who transgressed the rubrics which his amendment referred to. However, the bill under consideration was not the same bill as that which was at first introduced, and the necessity for his amendment no longer existed. Considering the number of proposals which his amendment would probably give rise to in both Houses of Parliament, and the controversy they might occasion, he shrank from laying a foundation for such a discussion, especially as, if prolonged, it might prevent the passing of the bill in the present year. Under these circumstances, he had come to the conclusion that he would not be doing right in moving the

amendment which he had given notice of under different circumstances. Lord Stanhope did not question the discretion of the Bishop of Peterborough in withdrawing his amendment, but thought notice of the intention to do so should have been given on Friday last. Lord Shaftesbury conceived that the Bishop of Peterborough had pursued a wise and judicious course in withdrawing his amendment.

The consideration of the clauses of the bill was then proceeded with, and a division was taken upon an amendment proposed by Lord Nelson in the "Interpretation Clause," with the view of excluding from the definition of the term "parishioner" non-resident owners or tenants of land in the parish. The amendment was negatived by 67 to 33. The rest of the bill was then gone through, and some points were left for reconsideration on the report.

The resignation of the Bishop of St. David's has not yet been completed.

Five hundred and thirty petitions, containing the signatures of 18,660 communicants, have been presented to the House of Lords in opposition to the Archbishop's bill by the instrumentality of the English Church Union.

The *John Bull* states that the Earl of Carnarvon, on the termination of the lease, is going to pull down St. James's Chapel, one of the ugliest ecclesiastical edifices in London, where Mr. Stopford Brook officiates.

ARCHBISHOP MANNING has issued a pastoral in reference to the observance of the "Feast of the Sacred Heart," with which the coming anniversary of the coronation of the Pope is to be celebrated. After denouncing "the deceitful and savage persecution" of the Catholic Church in Germany, the Archbishop expresses thankfulness that the English people, with all their religious differences, agreed at least in this, that they would not allow Catholic education to be tampered with.

THE IRISH PRESBYTERIANS AND THE SCOTCH PATRONAGE BILL.—At the meeting of the Irish Presbyterian Synod on Thursday, a resolution was passed to the effect that the Assembly, while regarding the entire abolition of patronage as a step towards the acknowledgment of the rights of the Christian people, and so far a recognition of the justice of the claims made by that Church and the Free Church of Scotland, cannot regard any legislation as satisfactory which does not recognise the sole and supreme headship of Christ, the spiritual independence of His Church, and the liberties of His people.

THE EASTWARD POSITION AT THE LORD'S TABLE.—Canon Falloon, Dr. Lowe, Dr. Taylor, and about thirty other incumbents of Liverpool, have adopted a petition to the House of Lords expressing approval of the progress of the Archbishop's bill, and of the amendments proposed by the Bishop of Peterborough, except that which proposes practically to legalise the eastward position of the officiating minister at the Lord's table, of which they strongly disapprove. They say:—"This position they regard as plainly contrary to the letter of the rubric, which requires the clergyman to break the bread before the people; in direct opposition to the fundamental principles of the Reformation, and calculated to give great offence to many loyal members of the Church, it being an imitation of the Roman mass."

THE "FREE CHURCH OF ENGLAND."—It is stated that a correspondence is being carried on between the Bishop Primus of the Free Church of England and Bishop Cummins of the Reformed Episcopal Church of America, with a view to the union of the two churches. A local newspaper says that there are over twenty candidates for the appointment of incumbent to the Free Church of England which is in course of erection at Willesborough, in Kent, and which was at first offered to the Rev. G. Whitehead, curate of St. John's, Portsea, who was inhibited by the Bishop of Winchester for taking part in a Free Church of England service. Among the candidates are seven curates of the Establishment—popular men, of acknowledged abilities as preachers and of many years' standing in the ministry.

TRINITY COLLEGE, DUBLIN.—At the adjourned meeting of the Senate of the University of Dublin on Saturday, the draft "Queen's letter" was adopted, with the single further amendment, that the members of the senate who are to vote for four of their number to represent them on the academic council must not include those who have already voted for a representation of the order of fellows or professors on the council. Dr. Harte, senior fellow, on the same occasion, alluded to a plan of compensation to induce very aged fellows to retire, and so prevent the "stagnation" now complained of. This plan is under the consideration of the board, and they suggest that it be provided for out of the fund obtained by the recent payment by the Commissioners of Church Temporalities as compensation for advowsons, which had formerly the effect of promoting retirement from fellowships. They hold that the purpose is "similar."

THE ARCHBISHOP'S BILL.—It is announced that the Archbishop of Canterbury has entrusted the carriage of the Public Worship Regulation Bill in the House of Commons to Mr. Russell Gurney, M.P. Sir Charles L. Young, Secretary of the E.C.U., has given an unequivocal contradiction to the statement made that they assent to the Bishop of Peterborough's amendments, or are prepared to assist the Archbishop's bill in any way whatever. The *Morning Post* hears that an application is to

be made to Mr. Gladstone, if it has not already been made, to lead the opposition to the Public Worship Regulation Bill in the House of Commons. It also mentions a rumour that in consequence of the policy of the Government in connection with the bill, an attempt will probably be made to wrest the two seats for Oxford University from those who now hold them, giving the names of Mr. Gladstone and Mr. Montague Bernard as candidates likely to be put forward.

Religious and Denominational News.

SURREY CONGREGATIONAL UNION.

The summer meeting of this union was held at Reigate on Wednesday, and was attended by a large number of ministers and delegates. After a devotional service, the chair was taken by W. Marten Smith, Esq., of Clapham, the president for the year. All the meetings were held in the Congregational Church. After a few remarks from the chairman on the loss sustained by the decease of Mr. Joseph Buckley, the treasurer of the union, on the needs of their villages, and the necessity of a revival of spiritual life, the Rev. W. H. S. Aubrey, the hon. secretary, said the evangelistic work of the union proceeded very satisfactorily. At Felday the new place of worship was about to be reopened; at Battersea a new schoolroom had been built; at Wimbledon, through the strenuous exertions of Mr. Tunmer, the minister, the debt on the chapel was wholly removed. Satisfactory reports were also given relative to the places of worship at Ewell, South Croydon, Selhurst, Bermondsey, and the Borough-road; but the committee had been compelled to refuse help to several deserving cases for want of money, and the matter was of the more importance as the Surrey Mission was now defunct. The committee had passed resolutions in respect to the proposed endowment of Roman Catholicism in Jamaica; had taken action upon the appointment of magistrates in the county, gentlemen altogether qualified having been passed over because they were known to be Nonconformists; and had moved in cases where sites for chapels had been refused by landowners that they had been promised.

The Rev. W. J. Jones, of Surbiton, moved:—That this Union, considering the great need of evangelistic work in the country, and the increasing claims made upon its funds for the support of mission stations, believes it to be the duty of every one of the associated churches to contribute to its pecuniary resources by an annual collection.

Mr. J. Todman, of Dorking, seconded the resolution, and suggested that those friends who used to collect for the Surrey Mission should transfer their labours in behalf of the union.

It was resolved that a grant of 30*l.* a year should be made to Albany-road Chapel on condition that a minimum of 90*l.* be locally raised, and a grant of 10*l.* to enable the church at Haslemere to obtain a like sum promised by the Home Missionary Society. The Rev. J. S. Bright, of Dorking, was elected president of the union for 1875.

The Rev. J. Whiting, of Croydon, read a paper on spiritual life and power in the churches, in continuation of a discussion on a paper read by Mr. Benjamin Scott at the last annual meeting, the main question being—Did the ministers and congregations need an increase of the religious life? He thought that was not the case, for if they were so aware, would they not employ all appropriate means with the utmost diligence to secure it? They were not doing that now. Then did they not need a profounder conviction that a larger measure of Divine life was their paramount and immediate requirement? They all admitted that their life should be one of self-denial for Christ's sake. Some did deny themselves; but that could not be said of others who called Christ Master and Lord. Many did nothing who ought to be going about doing good. Mr. J. Ackland, of Brixton, read a paper on the same subject. He urged that an unfortunate tendency prevailed to press ministers into laborious service in departments of work not connected with the ministerial office. If it was so exhausting as some said to prepare two sermons for the Sunday, how could so much time and labour be devoted to other things? A minister's outside engagements must interfere with calm and earnest meditation in preparation for the pulpit, and substitute hasty preparation at the end of the week.

Some discussion followed these papers. The Rev. W. Jones, of Surbiton, thought it was impossible to hold their own unless they allied themselves with the thought of the time. The Rev. G. Blinkhorn, of Kingston, said what they had to pray for was that those who had received the Spirit might be enabled to act in accordance with the Spirit. The Rev. J. Foster, of Clapham, said the best thing they could do was to look at home and begin the general reformation and revival, by getting themselves reformed and revived. The Rev. G. M. Murphy, of Southwark, said in town or country the minister must be many-sided. Nothing was more difficult than to get gentlemen of education and means to take their full share of interest in public matters. The Rev. R. A. Redford said that all the most distinguished men in the Christian Church had pointed to a time when they had been baptized with the Holy Ghost; and they had a right to expect that God would pour out a special baptism when they came together to seek for that baptism with all their heart. He moved:—

That this Union being earnestly desirous of a larger measure of success in the prosecution of evangelistic work in the country, and recognising that to this end there must be in-

crease of light and power in the churches; believing moreover that such increase can come only from Him who is the giver of every good and perfect good; recommends to the pastors and members of churches that special supplication may be made in such manner and at such times as may appear to each church desirable.

Mr. B. Scott seconded the resolution, which, after some discussion, was carried.

The ministers and delegates lunched together in the Town Hall in the afternoon, the Rev. G. J. Adeney in the chair. The evening meeting was largely attended, and much interest was shown in the proceedings. Mr. Marten Smith again presided, and after a hymn had been sung and prayer offered by the Rev. W. P. Tiddy, the Chairman opened the meeting with a suitable introductory address. He was followed by the secretary, who gave a statement of the objects and operations of the Union, and of the business which had been transacted in the earlier part of the day. The Rev. J. G. Rogers, B.A., of Clapham, gave an address on "Why are we Congregationalists?" in the course of which he said that on the broadest grounds there was great need for politics to be infused with a thoroughly Christian spirit. Political life at the present moment touched their Church life at many points. Ecclesiastical questions of vital moment were arising, on which it was essential that they should make their voice heard. God sent them into the world to protect the weak against the strong, to uphold the right, to rebuke popular and reigning sins, and to contend against existing institutions that stood in the way of the progress of the Gospel. If they were not equal to that, they were faithless to their principles. They had great work to do in the county of Surrey. Any thoughtful man must be appalled to think of the inadequate provision made for the spiritual necessities of the growing population. He did not look for all England to become Congregational, but he did anticipate a vital and essential union among all who love Christ, and he desired that those Churches which he believed to be Scriptural and spiritual, should stand out prominent and foremost in their struggle for all that was spiritual and beautiful, and in setting forth the truth of the Lord Jesus Christ. The Rev. D. Bloomfield James, of Wandsworth, followed with an address on "Renewed and Extended Church Life." The proceedings throughout the day were most earnest and cordial; and the hospitality of the Rev. G. J. Adeney and the church at Reigate was acknowledged in fitting terms.

Mr. Henry Varley, of the West London Tabernacle, Notting Hill, has decided to retire from the stated pastorate to devote himself to preaching the Gospel generally, and to evangelistic work.

CHESHUNT COLLEGE.—We have pleasure in directing the attention of our readers to the advertisement announcing the Cheshunt College anniversary festival. The Rev. Henry Allon, D.D., is to preach the annual sermon, and the Dean of Westminster will preside at the dinner and give an address to the students at the distribution of prizes.

VICTORIA-STREET CHURCH, DERBY.—Mr. R. W. Dale, M.A., of Birmingham, preached special sermons in this church last Lord's Day, June 14, to crowded congregations. The good work going forward in the congregation and schools has rendered an extension of premises necessary. The collection amounted to nearly 90*l.*

NEWCASTLE-ON-TYNE.—One result of the revival in Newcastle-on-Tyne has been that the ministers of the different Evangelical denominations have united together for the holding of open-air services. The first of a series was held on the afternoon of Sunday week, in a large park in the north end of the town, and was addressed by the Rev. H. Martin, the vicar of Newcastle; the Rev. Richard Leith, United Presbyterian; and the Rev. J. Pope, Wesleyan Methodist minister. The attendance at the service was very large, and a deep impression seemed to be produced. It has also been arranged to have open-air services three nights every week in different parts of the town, besides one every Lord's Day.

WOLVERHAMPTON.—The annual financial statement of Queen-street Chapel, Wolverhampton, of which the Rev. J. G. Horton is the pastor, which has just been published, illustrates the amount of work which is being carried on in connection with some of our country churches. During the past year, the amounts received at Queen-street Chapel, in round terms, were—Chapel Building Fund, 1,204*l.*; pew subscriptions, 541*l.*; the offertory, 222*l.*; sacramental collections, 69*l.*; Sunday-schools, 81*l.*; day-schools, 10*l.*; Town Mission, 75*l.*; Bible and Domestic Missions, 76*l.*; Dorcas Society, 22*l.*; Hospitals, 36*l.*; County Union, 40*l.*; London Missionary Society, 203*l.*; Missionary Sewing Society, 17*l.*; British Society for the Jews, 58*l.*; other small sums making up a total of 2,664*l.* To this sum must be added 904*l.* raised for the maintenance of seven village stations and a mission room, making a total of 3,568*l.*

PRIMITIVE METHODIST CONFERENCE.—In the course of the proceedings of this body the Rev. W. Lister announced that there are now in the connexion 3,829 chapels, of an estimated value of 1,597,174*l.* The debt at present upon these properties was 623,291*l.* During the year the debt had been reduced by 42,290*l.* The income for the year was 195,554*l.* There were in these chapels sittings for 715,289 persons, and the number of hearers at the Sunday services was stated to be 450,943. During the year, 99 new chapels have been built, with accommodation for 21,542 persons, at a cost of 87,290*l.* Towards this amount 46,502*l.* 18*s.* 2*d.* had been raised by subscriptions. The totals for

the connexion, including the missions and the colonies, were as follow:—Members, 164,660; itinerant preachers, 1,020; local preachers, 14,838; class leaders, 9,961; connexional chapels, 3,829; other preaching places not connexional, 2,571; Sunday-schools, 3,536; teachers, 49,887; scholars, 306,333; day-schools, 39; teachers, 80; scholars, 4,201.

LEICESTERSHIRE AND RUTLAND CONGREGATIONAL UNION.—At the summer meeting of this Union just held at Hinckley, the subject of "Councils of Reference" came up for discussion at the request of the Congregational Union of England and Wales. The following resolutions were, after debate, passed *mem. con.*:—"That this committee fully recognises the propriety and benefit of mutual counsel among the churches in matters of common concern, and of aiding with sympathy and advice such individual churches as may require and seek this aid." "That the County Union itself affords continual opportunities for counsel on questions of common interest as they arise, and this committee believes that the associated churches would not hesitate, in cases of special difficulty, to seek and offer such advice and support as might be needed." "That this being so, this committee does not see the need of any other organisation than now exists for such a purpose; and that, in their judgment, the attempt to systematise and regulate further the habit of mutual conference which already prevails would have special dangers of its own: first, in creating a new ecclesiastical body, the necessity of finding work for which might lead to the aggravation of evils which otherwise would be but passing; and, secondly, by leading the churches to distrust the power that they already possess of aiding each other and removing difficulties by any wise Christian method that may commend itself to them."

BAYSWATER.—An interesting meeting, chiefly composed of French residents in the metropolis, was held on Monday evening, at Westbourne Hall, Bayswater, at the invitation of the Rev. M. Du Pontet de la Harpe, who has been labouring as a missionary among them for the last twelve years, to receive from that gentleman an account of his proceedings during the past year. Tea and coffee having been served, the chair was taken by R. Baxter, Esq., and prayer was offered by the Rev. W. Macmillan. The Rev. M. Du Pontet then gave a somewhat elaborate, but deeply interesting, account of the mission, and the various agencies in connection with it, from which it appeared that public worship is regularly conducted at the church in Bayswater, in connection with which there are flourishing Sunday-schools, and that rooms had been taken in Percy-street, Tottenham Court-road, which are open every evening, and provided with a library, newspapers, chess, &c., and light refreshments. The Scriptures are read at the close of each evening, and the rooms are freely used by those for whom they are designed. It is gratifying to note that whereas during the first year of the mission only 19s. had been collected, the income for the last year had risen to 1,200l. M. Du Pontet, and a French minister from Brighton, of course spoke in their own language; but able and appropriate addresses were also delivered in English by the chairman, the Revs. W. Macmillan and Dr. Donald Fraser, Dr. Davis, of the Tract Society, and J. J. Croggon, Esq.

LONDON BAPTIST ASSOCIATION.—The quarterly meeting of this association was held on Tuesday last week, at Central-hill Chapel, Upper Norwood. At the morning meeting, after a devotional service, the Rev. F. G. Marchant, of Wandsworth, read a paper on "The source of superhuman power in the Saviour's ministry, its relation to the power that would be needed in the Christian ministry." Discussion followed, after which the brethren partook of dinner, provided by the Rev. S. A. Tipler and his friends in a room in the Crystal Palace. In the afternoon the pastors and delegates met for business. An address was delivered by the Rev. S. H. Booth, of Roehampton, on "The necessity and importance of cultivating a vigorous spiritual life in our church leaders." Mr. Booth was warmly thanked for his address. The church at Charles-street, Woolwich, with its pastor, J. Smith, was nominated; and the German Church, Princes-street, Whitechapel, with its pastor, E. O. Beekmann, was received into fellowship. It was stated by the president (the Rev. D. Jones, B.A.) that the chapel for the current year is to be erected on a plot of land in Vicarage-road, Leyton, Essex; a locality where there is a large and increasing population, with no existing Baptist chapel. An excellent freehold site has been secured in a good situation, and of sufficient size to admit of future enlargement, whereon it is proposed to build a chapel of moderate dimensions, and at a moderate cost, as it is expected that the total outlay will not much exceed 2,000l. For the freehold site of the proposed building (costing more than 200l.) the association is indebted to the spontaneous generosity of the Rev. E. J. Farley, the pastor of the Baptist Church in St. James's-street, St. Luke's. A vote of thanks was given to Mr. Farley for his very generous assistance in this work. The following resolution was unanimously adopted:—"That this association unites with the other Nonconforming churches of London to the invitation to be given to Messrs. Moody and Sankey to visit the metropolis." Tea was provided at six o'clock, and at seven o'clock public worship was held in the chapel, when the Rev. D. Jones read and prayed, and the Rev. T. W. Handford preached from

John vi. 66—68. The attendance during the day was very good.

THE LATE REV. W. BEVAN, OF BOW.—Another labourer in the vineyard of the Lord has gone to his rest and to receive the reward of the "good and faithful servant"—the Rev. William Bevan, pastor of Harley-street Congregational Chapel, Bow. Symptoms of failing health had for some months displayed themselves, but Mr. Bevan, with his usual energy, combated them and refused to remove his harness to the last. Bronchitis set in with severity and greatly enfeebled his frame, and early on the morning of the 4th instant his spirit passed away in a syncope, and instantaneously and painlessly exchanged earth for heaven. Mr. Bevan was born in 1812, and was educated for the ministry at Highbury College. His early training was in the Church of England, but his conscientious convictions led him to adopt Congregational principles, notwithstanding many offers of preferment and advancement from influential friends in the Establishment. His first charge was at Wellingborough, Northamptonshire, where he commenced his ministrations in 1835. In 1837 he accepted the pastorate of the church at Newington Chapel, Liverpool, of which the gifted Thomas Spencer had been minister. He then heartily threw himself into public life, and as secretary to the local committee of the Anti-Slavery Society, had no small share in its successful labours. In this capacity he enjoyed the friendship of Lord Brougham, Earl Russell, the Earl of Shaftesbury, and Joseph Sturge. Mr. Bevan left Liverpool in 1847 at the solicitation of the late Sir Culling Eardley to become secretary to the Evangelical Alliance, an association which strongly commended itself to his Catholic and liberal spirit. In 1849 he accepted the pastorate of the church at Snow Hill, Wolverhampton, where a magnificent Gothic structure had been erected. His work here was remarkably and abundantly blessed, and when in 1860 he was compelled, by illness resulting from his devotion to his work, to resign in order to recruit his health, it was with the regret of his friends of all denominations in the town. During his pastorate there an incident, almost unique in a Nonconformist congregation, occurred. Two of his deacons filled the office of high sheriff—John Barker, Esq., as Sheriff of Staffordshire, and E. B. Dimmack, Esq., as Sheriff of Monmouthshire. After a season of rest Mr. Bevan's activity and love for his Master's cause again made him seek the battlefield, and in 1861 he undertook the charge of the church at Harley-street, Bow, which he found in an enfeebled condition, but which he built up and restored, reviving the decaying cause and making it strong, united, and prosperous. This reconstructive work was one quite suited to his taste, and for which he was eminently fitted by his tact and administrative power. As a member of the committee of Hackney College his place in their councils will not easily be filled, while all his ministerial brethren have lost a wise counsellor and a warm-hearted friend. As a preacher Mr. Bevan was grave, earnest, and animated, and his sermons were rich in thought, and chaste in style, and his conduct of worship was remarkably impressive. He had a special beauty and facility in prayer, and paid great attention to the service of song, having a very complete knowledge of music. The life of Mr. Bevan has been noble and valuable—all spent in the service of the Saviour whom he loved so well, and in whom he had the most simple reliant faith, and it has now met with its certain reward—the "well done" of the Master. The funeral took place at Abney Park Cemetery on the 9th instant, and was attended by a considerable number of his ministerial brethren and a large gathering of his sorrowing congregation. The Rev. S. McAll, of Hackney College, very impressively conducted the service in the chapel, and after an eloquent prayer by the Rev. W. Tyler, the service at the grave was beautifully brought to a close by the Rev. G. T. Driffield, M.A., the rector of Bow, an old and beloved friend of Mr. Bevan, who most kindly and nobly arranged to do so. This graceful act of Christian love was a fitting sequel to the life of largehearted charity and sympathy with all who love the Lord Jesus Christ which Mr. Bevan lived. On Sunday, the 14th inst., an impressive sermon was preached to the congregation at Harley-street, by the Rev. John Kennedy, D.D., from 1 Cor. xv., 20 and 58.—*From a Correspondent.*

The *Daily News* understands that the essays which the late Mr. J. S. Mill left behind him in manuscript on "Nature," "Theism," and "The Utility of Religion," will be published this autumn, probably in October.

The Bible has been turned into Persian verse. How long it took the persevering poet to perform the herculean task is not stated, nor how he got over the difficulties which he must have here and there encountered—such, for instance, as in a metrical arrangement of the genealogical tree in the third chapter of St. Luke.

The *Daily Telegraph* announces the safe return of Mr. George Smith from his second Assyrian expedition. He arrived in England on Tuesday morning, in excellent health, having surmounted all kinds of difficulties in the course of his excavations and journeyings, and bringing home a very large collection of new cuneiform tablets and fragments, as well as a great many interesting objects of Assyrian art, including the entire lintel in sculptured stone of one of the ancient palace-gateways.

Correspondence.

THE LABOURERS' UNION.

To the Editor of the Nonconformist.

SIR,—The letter of your correspondent, Mr. Bird, in last week's *Nonconformist* on the above subject appears to me deserving of a reply. . . . And I would, by way of premise, candidly admit that there is a good deal of truth and force in what Mr. Bird says: I like less and less the tyranny of small folk. I have within the last twelve months seen quite enough to convince me that the loudest clamourers against despotism are very much of despots at heart. It must never be forgotten that the real executive of "unions," as, indeed, of most societies, are a very limited number of persons. Usually the secretary is the sovereign power. . . . But I do not think I can accompany Mr. Bird much farther. It appears to me too late to discuss the question of unionism *per se*. It is too decidedly a *fait accompli*. For better or worse we have got it immovably established in our midst. All trades have their unions, and it is perfectly useless for Mr. Bird to demur to the trade of agriculture having its union. And of course with trades unions must also be granted that which is their one weapon—the power of striking. But this Mr. Bird is afraid of. He would not mind a union which should resemble the armless figures stuck up in fields to frighten birds. But a real flesh and blood thing, with power and will, he cannot think of without alarm. It is bound to work mischief, he thinks. But cannot Mr. Bird see that there is a sort of natural protection against the despotic power of a union? *The men cannot afford to act unreasonably towards their employers.* To ruin the master is to kill the hen which lays the golden eggs. The ultimate prosperity of both employer and employed must stand or fall together. It is impossible to express the real function of a union in better words than your own. "A union fairly conducted would only give the men an equal status with that of their employers in the 'higgling of the markets' as to wages, and would do as much as possible to regulate the supply of labour in proportion to the demand in different parts of the country and in the colonies."

Mr. Bird says the Union would not only deprive the employers of "the higgling," but of the market itself. This he must excuse me for characterising as loose and inaccurate reasoning. It means, if it has a meaning at all, that the men would punish their masters by committing self-destruction.

What proof has Mr. Bird that "trades unions in the prosecution of their claims, and what they deem their rights, are utterly regardless of the rights of others"? Surely, he cannot have read the reports of their great congresses from time to time. I have been struck with the good sense generally displayed on such occasions. When any wild unionist has broached something revolutionary or communistic, or in harmony with Mr. Bird's serious charge, he is soon put down by some intelligent fellow unionist. Errors of judgment have undoubtedly been made by unionists, and will doubtless be made again. But they possess a strange power of correcting themselves. For instance, the proprietor of the leading journal of Canada, the *Globe*, told me the story of a foolish unionist action which thus reacted on itself. The printing trade being unduly depressed one winter at Toronto, he yielded to the solicitation of a lot of men out of work to put them at a lower rate of wages than the usual one, on a job. He really did not want the work done, but it would support the poor fellows and just about secure himself from loss, and so he set them to work. The contract was a purely mutual affair, unsolicited on his part, most welcome on theirs. Soon afterwards, however, a deputation from his ordinary staff waited on him, and informed him that they could not allow any work to be done on the premises at a lower rate than the standard. Mr. Brown, the proprietor, is a man of wonderful energy and decision. He heard what they had to say, and requested them to see him again the course of a week. Having satisfied himself that the malcontents were perfectly cognisant of the circumstances of the case, he at once determined the course of action he should pursue. At the end of the week the deputation again waited on him. They were forthwith instructed to finish their respective jobs and leave his establishment. The result was, of course, utterly disastrous—not to the proprietors, but to the unionists who so stupidly blundered. And so must it ever be with such petty tyranny—mere numbers won't give immunity for wrongness of action. The parties who place themselves in opposition to public sentiment, whether masters or men, will infallibly come to grief. No power can avert the inevitable Nemesis from overtaking them. And this is the grand balance weight of our social system.

In proportion as the working classes get instruction will the power of demagogues be lessened, and thus the great danger of unions—the many being led by the nose by one or two, pass away. As regards the agricultural labourers there can be no doubt that at present their condition is one of the most lamentable social degradation. They may be led hither or thither like flocks of sheep. At the late election, the peasants' borough of Cricklade, which extends to within six miles of this town, afforded the most melancholy illustration of the utter ignorance of the poor fellows that could be conceived of. Of the

two hundred and sixty voters at the Highworth polling booth, more than twenty per cent. could not write their names, and the manner in which those among the labouring class voters who could write recorded their vote indicated blank stupidity as regards all political matters. Hence the return of the two Tory nonentities. In the same borough, in a village with some forty voters, over thirty declined to go to the poll, because they were not offered payment for their time! And yet a Cadogan was before them as candidate.

My hope respecting the Union is that it will terminate this state of utter darkness, and that the labourers will soon cease to be "like dumb cattle driven," and become "heroes in the fight." And there is good reason for hoping this will be the case. The *Labourers' Chronicle* is waking up the birds in all directions. Those strong utterances which make some of us shake in our shoes are doing for the men socially and politically what the terrible talk dealt out to them on the Sunday is doing religiously. Nothing more diluted would do its work. Your correspondent is probably a man of a highly nervous organisation. The cure for sensitiveness in that direction is twelve hours' work in the fields for 300 days a year, and the cure for the evil of unionist arbitrariness is the terrible hunger begotten of such out-door toll.

Therefore my word to Mr. Bird is "Yield to the inevitable. Don't kick against the pricks. Accept the union, and do your best to render it a universal blessing."

I remain, Sir, yours faithfully,
ARTHUR CLAYDEN.

Faringdon, June 15, 1874.

THE AMERICAN EPITAPH.

To the Editor of the *Nonconformist*.

SIR,—In this week's *Nonconformist* there appears as genuine—from an American source—an epitaph upon "an eminent Baptist divine, the Rev. Levi Philletus Dobbs." For the sake of truth in small as in great things, let me explain that Dr. Dobbs never had any existence except in the *National Baptist*, where he still flourishes. One of the attractive features of that American journal consists in the contributions purporting to proceed from the pen of Dr. L. P. Dobbs, who is made, with admirable humour, both to illustrate and chastise the follies of society, especially of people and circles religious, but capable of great improvement.

The epitaph in question is one by Dr. Dobbs on himself, in anticipation of his decease, and is intended to ridicule the extravagant language in which amiable weakness often strives, but fails, to honour the departed.

Sincerely yours,
THE LONDON CORRESPONDENT OF
THE "NATIONAL BAPTIST."

June 12, 1874.

THE EDUCATION QUESTION.

THE 25TH CLAUSE.

Nearly the whole of Wednesday's sitting of the House of Commons was occupied in the discussion of the bill brought in by Mr. Henry Richard for the repeal of the 25th Clause of the Education Act of 1870.

MR. HENRY RICHARD: Sir, I rise to move that the bill to repeal the 25th Clause of the Education Act of 1870 be now read a second time. In doing so, I should like in a few sentences to state the history of this matter, so far, at least, as it is known to myself. When the first version of the bill of 1870 was submitted to this House it was found to contain a provision which empowered the school-boards to make grants out of the local rates to denominational schools. Against this proposal there was a loud and earnest protest from all parts of the country. By petitions, memorials, and large and numerous deputations, the Government was made aware that this was one part of their measure which was most strongly and strenuously objected to, especially by the Nonconformists, who foresaw that it would revive in a still more odious form, the old and extinct church-rate controversy and become a prolific source of bitterness and strife. In deference, as it was understood, to these representations, the Government took back their bill, promising to introduce into it such modifications as might render it less obnoxious to a large body of their own supporters. Accordingly when the new edition of the bill was brought forward by the right hon. gentleman who was then Prime Minister, he dwelt at considerable length on this particular point. He admitted that there was great force in the objection to subsidise denominational schools out of the rates, because—to use his own words—"Those schools contain every variety of full denominational teaching, and raise in the broadest form whatever controversy may be connected with the subject." The right hon. gentleman examined one or two alternatives under which it might be possible to retain some relation

in a modified form between the school-boards and the denominational schools. But the conclusion he reached was that it was inexpedient to do so in any form whatever, as he was convinced it could not be done without giving rise to discontent and exasperation. He therefore announced the determination of the Government in language singularly explicit and emphatic, which was that school boards should cease to have any connection with, or relation to, denominational schools, and that these schools, so far as they depended on public aid, should only stand in relation to the Privy Council. And as compensation to the denominational schools for the withdrawal of the power given to the school boards to aid them from the rates, he proposed that they should have an addition of fifty per cent. to the grants they were already receiving out of the Exchequer. This modification was made avowedly and professedly out of respect to the objection of principle raised by the Nonconformists. For saying this I have the authority of the right hon. gentleman who was then the vice-president of the council, for in defending the additional grant of fifty per cent. to the denominational schools, he said, "that they had introduced this change in consequence of another change they had made. The Government had thought it advisable to strike out from the bill the principle of voluntary schools receiving aid out of the rates, and thereby to take from those schools that possible and probable great assistance, because hon. members on their own side objected to the principle." No one can question the perfect sincerity and good faith with which the right hon. gentleman the late Prime Minister, made the declarations I have cited. Beyond all doubt, at the time he spoke, he fully believed that there was to be an absolute severance between the school boards and the denominational schools. How it happened that in spite of, and in the face of those express and reiterated assurances, the 25th Clause remained in the bill I am unable to explain. It has been said that the clause passed through this House without opposition. I believe that is true. The fact is that the Nonconformist members, as well as Nonconformists outside, had been completely put off their guard by what was said on this subject by the representative of the Government. There were amongst them no very experienced politicians, no practised lawyers, skilled with keen microscopic eye to analyse bills and Acts of Parliament, so as to detect the dangers lurking, under outwardly innocent-looking appearances, and so being of a very trusting disposition and reposing implicit faith in the words of their leaders, they allowed the clause to pass without observation or challenge. (Laughter and cheers.) But when the Act began to come into practical operation the insidious and dangerous character of this clause was discovered and denounced, and various attempts were made to induce the Government to withdraw it, and to bring the Act into harmony with their own declarations. It will be remembered that in the last session the right hon. gentleman the member for Bradford made an attempt, by proposing to transfer the payment of the fees of indigent children from school boards to boards of guardians. But that was rejected by the unanimous voice of the country and it fell still-born. So the 25th Clause remains a blot on the bill and an apple of discord throughout the country. (Hear, hear.) Now I will endeavour to state briefly to the House the grounds of the objection felt to this clause by a very large number of our countrymen. They object to it first, because it involves a violation of the rights of conscience and is at variance with the first principles of religious liberty. I believe that hon. gentleman opposite maintain that in this controversy they are the friends of religious liberty, and we are its opponents and assailants. (Opposition cheers.) Well, I am so delighted to find them proclaiming themselves on the side of religious liberty on any ground and for any reason, that I am willing to make large allowances for the crude and imperfect conception of a doctrine which it is natural to expect from those who are recent converts. (Laughter and applause.) Nor must we, in charity, forget that those who have lived all their lives within the pale and under the shadow of a great ecclesiastical domination, have not been placed in circumstances very favourable to the formation of just views on the question of religious liberty—"Hear, hear," and laughter—and certainly large and liberal allowance is necessary for the views of these novices. For what is their notion of religious liberty in connection with education? Not that every man should have absolute liberty to teach his child, or to have him taught what he thinks is religious truth, but that he should also have the right and power to compel everybody else to pay for that teaching, even though there may be among those so compelled many who regard his religious truth as deadly religious error. (Cheers.) Why, sir, this, so far from being religious liberty, as it seems to me, leads directly to religious persecution. For if you oblige one man to pay for the support and the teaching of another man's religion, and enforce that, as you must, against recalcitrant consciences by fines, distraints, and imprisonments, you enter at once into the region of religious persecution, the only form of religious persecution that is possible in these days. (Hear, hear.) I really cannot understand how even hon. gentlemen opposite can regard this system as doing no violence to the rights of

conscience. I might illustrate the matter by reference to hon. members of this House. Would there be no wrong done to conscience to compel the hon. member for North Warwickshire to pay for teaching the blessedness, freedom, and purity of a monastic and conventual life?—(a laugh)—to compel my hon. friend, the member for Peterborough to pay for teaching the inestimable service rendered to the cause of religion and morality by the order of the Jesuits?—(laughter)—to compel the Roman Catholic members by whom I am surrounded on these benches to pay for teaching the glory of the Protestant Reformation, and the horrors of Mariolatry, and the mass, and the supremacy of the Pope?—to compel us Protestants to pay for teaching—what is taught in every Roman Catholic school in England—that "of the many horrors that have desolated the Church, the most disastrous is that which arose in the 16th century, the followers of which are known by the name of Protestants?"—to compel my hon. friend the junior member for Lambeth to pay for teaching that, "the Methodist chapel is the way to perdition?"—to compel me, and other Nonconformists, members of this House, to pay for teaching that "the sacraments, as administered by Dissenters, are blasphemous follies and dangerous deceptions." Of course if people have no conscience on such subjects, or if their conscience is so easy and elastic, that they feel no strain when compelled to support what they profess so earnestly to disapprove, I have nothing more to say to them. (Hear, hear.) But not thus have we, the Nonconformists, learnt the doctrine of religious liberty. From past experience, of bitter suffering, of prolonged persecution, of centuries of pains and penalties, and disabilities, and humiliations, we have been driven to the adoption of a distinct and definite principle which we feel ourselves bound consistently to maintain and jealously to guard. The principle is this, that the hand of law should never enter into the province of religion, that in whatever concerns man's relation to his Maker, the secular authority had better stand aloof, as it cannot interfere without doing violence to the rights of conscience, and what is still more important, without doing violence to the spirit and genius of Christianity itself, which is essentially and emphatically a voluntary service—so much so, that whenever coercion is brought in, it ceases to be Christian service at all. (Cheers.) To the neglect and violation of this principle, we believe must be ascribed some of the most terrible scenes in history, when the religion of mercy and charity and brotherly love was converted into an instrument of terror and torture which inflicted sufferings upon mankind, surpassing those they have endured from the worst excesses of secular despotism. (Hear, hear.) I am quite aware that many gentlemen in this House have been educated under the influence of ideas so widely different from these that they cannot accept or appreciate them. I find no fault with that. Indeed I believe, and it is only candid to make the admission, that sometimes wrong has been done to Dissenters by Governments representing both the great parties in this country, not from malice premeditated, not from any conscious intention to do them injustice, but from ignorance of their principles, from mere incapacity to understand or to sympathise with the position they assume. But there is one man of whom this cannot be alleged, and that is my right hon. friend the member for Bradford. He knows, and I have no doubt will cheerfully bear witness to the fact, that the principles I have endeavoured to explain have not been taken up by the Dissenters of this country for the occasion; that they are not the offspring of sectarian jealousy, that they have been long since learnt in the school of suffering and are held with all the force of deep earnest religious conviction. He himself has breathed an atmosphere impregnated with these principles from his childhood, for they are pre-eminently the principles of the body among whom he was educated. That most estimable body has many titles to honour, but none in my opinion greater than this, that they were first to discern as they have been the most steadfast to proclaim and defend these principles, and that for the sake of them they were content for generations to submit to fines, distraints, and imprisonments, and to take joyfully the spoiling of their goods. It was on these grounds that they so long resisted the payment of tithes, church-rates, and other ecclesiastical imposts. In one of the many petitions they presented to this House against church-rates they express their principle in these words, "They regard the compulsory maintenance of any system of teaching the Christian religion as a proceeding at variance with, and contrary to, the freedom and purity of the Gospel dispensation." We are sometimes charged with inconsistency because we object on grounds of conscience to the payment of denominational schools from the rates, while we do not object, but on the contrary sanction, the application of money derived from the general taxation of the country to the same purpose. I might answer this charge in the words of my hon. friend the member for Hackney. On the second reading of the Education Bill of 1870, he said, "With regard to existing schools, the new principle was laid down that rates could be levied for aiding denominational schools. Now, it was no justification of this proposal to say that denominational schools were already assisted out of public funds raised out of the general taxation of the country; for sanctioning an old injustice was a very different thing from establishing a new one. . . . That system had grown up at a time when many things

were flourishing which would not now be tolerated—when church-rates were upheld in this House by an overwhelming majority, and when the disestablishment of the Irish Church was looked upon as a dream of enthusiasts." But we the Nonconformists have no need to have recourse to this excuse. We never have sanctioned the application of public money from the consolidated fund to denominational teaching in day-schools. I could give the House a succession of resolutions passed by representative bodies of the Nonconformists for thirty or forty years protesting against this application. When the system was first introduced we had no representation in this House. But when in 1847 a proposal was made to give a great extension to the system under some new minutes of council, there was at least one eloquent voice raised in this House on behalf of the Nonconformists, against taking public money to pay for teaching the doctrine of one sect or of all sects in the day-schools. That was the voice of my right hon. friend the member for Birmingham. (Hear, hear.) And when in 1870 it was proposed to increase the grants to denominational schools, I moved an amendment against those increased grants. As the best proof of the strength and sincerity of our convictions on this matter, I may point to the fact, that we steadfastly refused to accept money from the public funds for our own schools, and so placed ourselves at an enormous disadvantage as compared with other schools who did receive them. I was myself for many years honorary secretary to a society, the object of which was to train young men and women to become teachers in voluntary schools, and by grants of money and books and school materials to assist in the establishment and maintenance of schools on the same principle in destitute districts. We found that our schools had a very hard struggle for existence against the competition of other schools who received subsidies from Government. Still, we always recommended them to decline accepting grants from public funds because there was—not denominational teaching, for that was never allowed in our schools—but some amount of religious teaching. Surely, this is evidence enough that we are acting from principle in this matter, and not, as alleged, from sectarian jealousy and pique. But we have another objection to this clause, and that is, that it tends to obstruct the development of a really national system of education. I have always thought it a great calamity that when the education question was taken in hand in 1870, some attempt was not made without doing any wrong or injustice to existing schools, to lay at least the foundations for what might ultimately become a national system of education. I am not going to indulge in any denunciations of denominational schools. I have on several occasions in this House paid my sincere tribute of respect to the valuable services they have rendered in times past to the cause of popular education. I am not going to recant one word of what I said on those occasions. But surely it must be admitted that a denominational system cannot be a national system. It is only necessary to announce the proposition to see its absurdity. To say that a sectarian system can become national is a contradiction in terms. (Hear, hear.) There are only three conditions on which it is conceivable that such a state of things would be possible, and none of them exist in this country. First, we may conceive of it under an absolute despotism, when the Government imposes its own creed or the creed it patronises on the people. This was tried long enough in this country as respects adults, and we know with what results. The time for that, at any rate, is passed away for ever from this country. The second condition is, where there is uniformity of creed among the people, when they are all of one religion. But owing to the unbounded liberty of thought and utterance which we happily exercise in this country on religious as on all other subjects, there is a great variety of opinion amongst us. The third condition is when utter indifference reigns on religious questions, when the people regard all religions as equally true, and equally false, or as a thing in which they take no interest. I am thankful to say this is not the case in this country. Sometimes the opposition to denominational education at the public expense is ascribed to hostility or indifference to religion itself. But it arises, in fact, from an exactly opposite source. It is just because we have an earnest religious life in this country, because the various Christian denominations hold their faith with the tenacity of real conviction, that it is impracticable without doing violence to the consciences of multitudes to teach religion with money taken out of the taxation of the country. And this is becoming less and less possible everywhere. Last autumn and winter I visited several of the countries of Europe. I tried to take advantage of the occasion to make inquiries on the subject of education. I found the religious difficulty embarrassing them everywhere, as it embarrasses us in this country, and I found, moreover, opinion everywhere gravitating to the conviction that the only escape from the difficulty consists in making the schools, so far as they are dependent on public funds, entirely unsectarian. In Holland the State system of education is substantially secular. There are some dissatisfied with this, and denominational, or, as they are called on the Continent, confessional schools have been established by extreme Protestants and by extreme Catholics. But the Government steadfastly refuses to grant them any aid from the national exchequer, on the ground that it is not just to apply public money to the teaching of sectarian doctrines. The same state of things

exists in Hungary. When I was in Pesth in October, I had the honour of an interview with Mr. Trefort, the Minister of Education. He said there were many, both among Protestants and Catholics, who preferred to have schools of their own to sending their children to those provided by the State. "But do you make them any grants from the public treasury?" I said. "No, we never do that; if they have schools in which they insist on teaching their own tenets, they must support them with their own means." The same is the case in Italy, where they are making heroic efforts to overcome their educational deficiencies. The schools established by the Government are generally unsectarian, sometimes purely secular. I visited several schools in Rome where this was the case. In one of the communal schools I asked the lady at the head of it, "Do you give any religious instruction here?" Her answer was, "The children who come to this school are Catholics, Protestants, and Jews, and what religion can we teach without affronting somebody's conscience, or giving rise to the suspicion that we are trying to proselytise?" (Hear, hear.) There is one other objection that we have to this clause, and that is that it violates the sound principle that taxation and representation should go hand in hand. Under this clause the ratepayers are compelled to contribute to the support of institutions over which they have not the smallest control. (Hear, hear.) This was one of the reasons assigned by the late Prime Minister for rejecting any kind of relation between school boards and denominational schools, because he said, "If a payment were made out of the rates as to which the ratepayers as such were not consulted, and over which they had no control, it might become a cause of discontent and exasperation." But let us now inquire what are the arguments in favour of the 25th Clause? There is but one, at least only one avowed. No doubt it is supported by some because it favours denominational schools. But that is not the reason assigned. The reason assigned is that it is necessary to maintain it out of respect to the parent's conscience. I must say that this reverence for the conscience of parents is a new-born feeling among many of those who now most loudly proclaim it. (Hear, hear, hear.) We cannot forget that for a whole generation they resisted with might and main every species of conscience clause. I can give the House a crucial example of this. In 1846 the National School Society turned its attention to the Principality of Wales. It issued a special appeal for funds to enable it to establish schools in that part of the country. Now, in Wales the overwhelming majority of the people are Nonconformists. According to the estimate of one of the most intelligent and experienced of the Government school inspectors, nine-tenths of the common people of Wales, those for whom such schools had to be provided, are Nonconformists. That being the case, a suggestion was made that it would be desirable in such a population to relax somewhat the rules of the National Society and have a freer system of education. This was peremptorily refused, and the fundamental regulations of the society rigidly adhered to—that the children were to be instructed in the liturgy and catechism of the Church of England, such instruction to be subject to the superintendence of the parochial clergyman, the children to attend service in the parish church, and the masters and mistresses to be members of the Church of England. These rules were in many places ruthlessly enforced, without the smallest regard to the convenience of the parent. But then, it must be admitted that those parents were only Methodists and Dissenters. (Laughter and cheers.) Now, we are told that parents desire not only religious instruction but distinctive religious instruction in the day-schools. But conjointly with this there is another assertion made which seems to me utterly inconsistent with it, namely, that so absolute is their indifference as to what shall be taught their children in the form of religious instruction, that children of all sorts and of all sects are allowed to learn the Church Catechism without the slightest objection or remonstrance on the part of their parents. This is constantly made a matter of boast. I have heard it boasted of in this House and out of it. We are told that there is no religious difficulty, that the children of Roman Catholics, of Jews, of Unitarians, of Baptists, of Methodists and Independents are permitted without scruple to learn and recite the Church Catechism in national schools. Now I want to call attention to the extraordinary laxity of principle and conscience that is involved in such a boast as this. Either the Church Catechism is an utterly unmeaning and insignificant formulary, or it is, as I have no doubt it is regarded by those who adopt and use it as an important summary of doctrine bearing relation to some of the most solemn and momentous truths of religion. But if it be so, what can we think of those who boast that they teach this catechism to little children on whose lips it cannot be any other than a deliberate falsehood—teaching the children of Baptists that they have been regenerated in baptism when they have never been baptized at all, and the children of all Nonconformists that their godfathers and godmothers have promised and vowed to do certain things for them, when they have never had any godfathers or godmothers at all? This is not a question of doctrine, but of simple morality, and of teaching little children to lie in the name of religion. (Cheers.) I am happy to be able to fortify my own views on this subject by the authority of the most distinguished prelate now on the bench,

the Bishop of St. David's. The bishop is a high-minded and conscientious man, and he was revolted with this practice of which so many boast. In one of his charges to his clergy he spoke of it thus: Referring to a poor man, who, in the absence of any other means of education for his child but what is afforded by a national school, where the teaching of the Church Catechism is enforced, sends it there, he says: "Few, I think, will be disposed to condemn him very severely, if he yields to such a temptation. But in the eyes of a clergyman who attaches supreme value to a 'definite, objective, and dogmatic faith,' he must appear to be guilty of a breach of the most sacred duty; to be bartering his child's eternal welfare for temporal benefits; to be acting a double part, allowing his child to be taught that which he intends it to unlearn, and to profess that which he hopes it will never believe. Can it be right for a clergyman holding such views, to take advantage of the poor man's necessity and weakness, for the sake of making a proselyte of the child? Is he not really bribing the father to do wrong, and holding out a strong temptation to duplicity and hypocrisy, when he admits the child into his school on such terms? And when he enforces them by instruction which is intended to alienate the child from the father in their religious belief, is he not oppressing the poor and needy? I can understand, though I cannot sympathise with it, the rapidity of conscience which closes the school against Dissenters, but I cannot reconcile it with the laxity of conscience which admits them on such terms." I confess I fail to see the violence done to the conscience of a parent by sending his child to a school where his own religion is not taught. I can perfectly understand a man's conscience being outraged if his child is taught some form of religion of which he disapproves. I can understand how a parent might prefer to have his own religion taught along with secular instruction. But how his conscience can be wronged by having the elements of sound secular knowledge given to his child by themselves I am at a loss to conceive. Can any man's conscience be hurt by your training his child to read, write and cipher? Can any conscientious objection exist to the multiplication table. (A laugh.) But then we are told you cannot separate religious from secular education. My answer is that you do separate them. Your whole system of education under the Act of 1870 itself, is founded on the assumption that you not only may, but that you must absolutely separate the two, for that surely is the meaning of your time-table conscience clause. (Cheers.) On this point of the poor man's conscience I should like to cite a few sentences from an article which appeared not long ago in the *Times*. I do so for this reason. That powerful journal feels little favour for, and does scant justice to the Nonconformists. When, therefore, it says anything on our side of the question, it must be regarded as having all the more force. These are the words—"What violence is done to the conscience of a parent who is *ex confesso* unable to give a child any secular education in requiring that the child be sent to a school where so much knowledge at least can be obtained, and leaving it open to the parent to secure religious education from any one of the numberless voluntary agencies ready to give it gratuitously? We have heard of a conscientious convict who objected to picking oakum without having a crucifix before him to steady his thoughts, but his scruples were disregarded by the governor of the prison where he was confined. A child taught in a mixed school is not prevented from being taught elsewhere the faith of the strictest of sects, and the worst that can be said of its education is that it is imperfect." Now will hon. gentlemen reflect for a moment on the principle that really underlies the argument in favour of this clause? You say it is a wrong to the poor man to send his child to a school where his own religion is not taught. In that case, the principle involved is that a man has a right to demand that the community should find money to educate his child in sectarian dogmas. Have you considered where that would lead you? If the conscience of the parent is to be the standard of religious education, then we are clearly driven to the conclusion that the State must provide separate schools for every denomination, where their peculiar tenets, so far at least as parents may think them of essential importance, must be taught. For that appears to me a most extraordinary conscientious right which comes into play only where there is more than one school, but has no existence at all where there is only one. To enable the parent to exercise this right of choice, which you say is the palladium of religious liberty, you must provide him with his own school, in order that he may choose it. This is concurrent endowment with a vengeance. On this principle, why do you refuse the Roman Catholics their denominational university endowed by the State? Why don't you yield to the Roman Catholic priests in Ireland the right they claim to have the whole system of primary education delivered over to their absolute control? I dare say they could make out a plausible case that the conscience of the Irish Roman Catholic parent requires this. Nay, you cannot stop there. I understand that the Chinese, who have settled in large numbers in Australia, have actually applied for a grant from the public funds for the support of their religious observances. And when they come to establish schools, may they not say that the consciences of their parents require that you should pay for teaching the tenets of Confucius in those schools? (Laughter and cheers.) Sir, there is no

man to whom I should have appealed with more hope in regard to this matter than to the noble lord, the present vice-president of the council. I believe him to be a man of a liberal spirit and of generous sympathies. But unhappily he has received this as a baleful inheritance from his predecessor; and unhappily, alas, his own leader in an evil moment has chosen to adopt "this miserable twopenny-halfpenny clause," as it was once called by the right hon. gentleman the member for Bradford. I deeply regret this. I certainly think that the present Government might have dealt with the question in such a way as would have done honour to themselves, and given satisfaction to the country. I must therefore leave the question to the decision of the House, with the full conviction that if they consent to accept my bill they will remove from the Education Act a provision which can do little good to anybody, but which is a stumbling block and a rock of offence to many, infusing an element of bitterness and discord into school boards over the whole country—leading to miserable scenes of distress, such as we had hoped had passed away for ever with the abolition of the Church rates, and placing a serious obstacle in the way of the satisfactory and harmonious working of the Act for Promoting the Education of the People. (Cheers.)

Mr. ISAAC said it might well be asked why he, a member of an unpopular faith and with but little experience in the House, should be presumptuous enough to move the rejection of this bill when there were so many right hon. and hon. gentlemen present pledged to the support of the 25th clause. He had, however, undertaken that duty, because his return to Parliament was chiefly with a view to the advocacy of the 25th clause. The question was one of national importance and ought to be discussed without any relation to party. (Hear.) Why, he asked, should this 25th clause be repealed? It was meant to provide and did provide for the education of the children of the poor. It allowed the parents of a child to select to what school he or she should go, and to have the school pence paid if they were unable to pay them. One thing more it did which reflected great credit upon the right hon. gentleman the member for Bradford, it allowed those school pence to be paid without pauperising the family. (Hear, hear.) The secular education of the child was paid for, and the parent was at liberty to withdraw his child from the religious portion of the education if he thought fit to do so. The people of his faith took good care to have their children educated in the faith of their fathers, but he contended that Jews ought not to be deprived of the privilege of sending their children to the rate-aided schools in consequence of the religious belief. (Hear, hear.) The abolition of the 25th clause would infringe upon the rights of the subject. What he believed and feared were aimed at was ultimate and entire destruction of religious education in the schools of the empire. (Hear.) No Member in the House was more desirous of upholding the principle of religious equality than he was, for to it he owed his seat in that House and great privileges elsewhere; but he denied that it was in the least degree affected or impaired by the clause in question.

Lord F. CAVERSHAM (North-West Riding) said he could not concur in the view of his hon. friend the member for Marthyr that the clause violated and was contrary to every principle of religious equality and the rights of conscience. To that doctrine he could not subscribe. Neither could he agree with the right hon. gentleman at the head of the Government, who, in one of his election speeches, said that those who were in favour of the 25th clause were in favour of religious education, and those who were opposed to it were in favour of mere secular education. He would take what he thought to be a more practical view, and ask what had been the effect of the working of the clause. From a return laid on the table of the House last year it appeared that a sum slightly exceeding 5,000*l.* had been handed over from the rates to the various voluntary schools. Comparatively few of the school boards had at that time adopted the principle of compulsion, and it was naturally to be expected that when they would, as they had since done, that sum would be largely increased. Instead of that, however, it appeared from Tables furnished to the House that the 5,000*l.* had fallen to 4,000*l.*, a considerable portion of which was doubtless paid for the children of out-door paupers, a charge which, under the Act of last year, would not in future have to be borne by school boards. Next year, therefore, he believed the sum to be given under the clause to voluntary schools would not exceed 1,000*l.* or 2,000*l.* On the other hand, the sums voted by Parliament for those schools had risen from 700,000*l.* in 1872 to over a million sterling in 1874. How then, in any aspect of the question, could this trifling sum of 1,000*l.* or 2,000*l.* be considered important as affecting the future existence of the schools? Could not this miserable sum of from 1,000*l.* to 2,000*l.* be privately subscribed by those who already contributed 500,000*l.* out of their own pockets for the maintenance of the voluntary schools. The sum was insignificant, the advantage to be gained was immense. The voluntary schools were now educating freely no fewer than 66,000 children, and there were but 13,000 being paid for out of the rates. He thought, therefore, it would not be at all an unfair thing to say to the managers of the voluntary schools before the next Parliamentary grant was made or an unfair condition to impose on them that they should take and educate those 13,000 children free of fees. (Hear, hear.)

Colonel MAKINS protested against the assumption by the Birmingham League of the custody of the

national conscience in the matter of religion. Brass was the staple commodity of Birmingham—(a laugh)—but this scarcely accounted for the pertinacity and boldness with which the League had tried to force their views down the throat of the nation. They did not even represent the Nonconformists. A barrister had just told him in Westminster Hall that though he was a Liberal and a Dissenter the League had in his opinion gone mad, swallowing the camel of State aid to denominational schools, yet straining at the gnat of local rates for the same purpose. The bill would place the poor man in a worse position than a criminal. The latter was entitled to the services of a minister of his own communion, but the poor man, perhaps rendered poor by the school-board rate, the last feather which had broken his financial back—(a laugh)—would be debarred from the choice of a school for his children.

Mr. D. DAVIES, while left free on every other subject, was desired by the deputation which invited him to enter Parliament to oppose the 25th clause. That clause had vexed millions of the best men in the country—"No, no"—and a paltry 2,000*l.* a year was not worth while all this contention. Hon. members might subscribe the whole sum without being hurt. He believed the clause had not been put in operation in a single case in Wales. As a member of the first school board in England, though it was in Wales—(a laugh)—he could testify to its being inoperative in his own neighbourhood.

Mr. SALT could not see why Dissenters should think this small contribution from the rates to denominational schools a grievance, while they offered no objection to Parliamentary grants, payments by boards of guardians, and the rent paid for chapels and other buildings hired by school boards. Local subscriptions could not be expected universally to provide the amount, but it might be paid through boards of guardians, or—which he should prefer—school boards might certify to school managers that certain children were unable to pay, and the Privy Council might then pay the fees or a portion of them.

Sir H. HAVELOCK denied that the maintenance of religious education was involved, as stated by the Prime Minister during the elections, in the 25th clause. Its abolition would promote religious education, the object being that clergymen or persons deputed by congregations should daily give religious instruction in separate rooms to the children of their own communion. No other method would produce equality and harmony; for religious teaching could not be given without sectarian bias. Where the Bible was taught the expounding of it would be coloured by the religious belief of the teacher. At Birmingham the plan of the League had been completely successful during the short trial it had had, and in the army separate religious instruction was given to the soldiers. (Hear, hear.)

Mr. S. C. ALLSOFF wished to show what would be the practical operation of the repeal of the 25th clause of the Education Act in Manchester and Salford. In Salford, when the Act was passed, there was not only no necessity for board schools, but a positive excess of school accommodation existed beyond the amount contemplated by the Government—namely, sufficient for one-sixth of the population. In Manchester there was a deficiency, but it was very small. The school boards of those two places came to the conclusion that it would be better to pay fees to various existing schools than to erect new schools for which there was no present necessity. The amount so paid in fees by the school boards of those towns was about 3,600*l.* a year, the argument in favour of arrangement being that it was the cheapest mode of educating the children of that neighbourhood. Some credit might fairly be claimed for the progress made there in promoting education under the Act. During the last three years the average attendance of the children in Salford had increased 44 per cent., having now reached about 70 per cent.; and they had the full number on the books, or about one-sixth of the population. That result had been obtained by means of a rate of about one penny in the pound; and in both towns at the last school board election the advocates of the denominational system were returned by large majorities.

Mr. DIXON said that the solution presented to them that day was that those fees which were now paid out of the rates for indigent parents should in future come out of the Consolidated Fund. That suggestion had been made before, but it rested on an entire misconception of the difficulty felt by Nonconformists, whose principle had been that no kind of public money should be devoted to religious teaching, and who had strongly protested even against the Consolidated Fund being drawn upon for the purposes of denominational education. He hoped that the Conservative Government would be willing, as he believed the right hon. member for Bradford was, to deal with that question in a way which would be favourable to the attainment of a sound and universal system of education in this country. If the views which prevailed at Salford were entertained by the nation generally, that might become a large financial question, but the rest of the country had not adopted those views, and there was no fear of other school boards doing so, because they knew that a great amount of resistance would be offered to the collection of rates, out of which such large contributions were made to denominational schools. Each denomination might easily undertake, and he believed it would willingly undertake, the religious instruction of the chil-

dren belonging to it, and the religious instruction thus given would be of a purer and higher character.

Mr. GRANTHAM (East Surrey) held that the real question was, not whether the 25th Clause should be abolished, but whether the word "shall" ought not to be substituted for "may" in it. If it had been enacted that school boards should pay the fees for the children of indigent parents attending the schools which the parents had chosen, there would have been no difficulty at all in this matter, and the extreme ill-feeling which had been stirred up in many places on that question would have been avoided. He did not see why hon. members should be called upon to give up their views on that subject in deference to those who had created that difficulty, but had not themselves yet been able to devise any satisfactory solution of it.

Mr. FORSTER, who remarked that he spoke in his individual capacity, said that he who had brought the clause in must be permitted to state that the real reason alleged was not that which had influenced him or the Government of which he was a member in proposing the clause in the slightest degree. It was not in order to secure the small sum of 4,000*l.* or 5,000*l.* last year, and 2,000*l.* this year, for denominational schools that they had taken the course which they had deemed it right to adopt. It would indeed have been a very unwise policy for the friends of those schools to pursue to encounter for the sake of so trifling an object all the bitterness and heartburnings which had been created in connection with the subject. The fact was that the clause was proposed because it was thought that it would serve two objects—first, to get the children to school when otherwise they would not have gone there, and in the second place to take away from the parents any reasonable excuse for not sending them. To his mind to pass a measure of the kind now proposed would be neither just nor fair. His hon. friend proposed that a man must send his children to the school which he and his friends approved rather than to a school which the man himself liked and which might be close to his door, while the school board school might be at a distance of two or three miles. (Hear, hear.) Indeed, his hon. friend, he feared, was, in dealing with the matter, hardly quite fair even so far as the question of the religious equality was concerned. Surely the mere fact of a parent being too poor to pay for the education of his children could not be even in his hon. friend's own eyes a reason why they should not have the benefit of religious instruction? Taking the case, for example, adverted to by the hon. gentleman of the poor Irish Roman Catholic who, under the advice of his priest, refused to send his child to a school where the education was mixed, was he prepared to maintain, mistaken though he might think that deference to the opinions of the priest might be, that that man had not a right to entertain his honest conscientious objections in this land of religious liberty? His strong impression was, he might add, and he had a very high legal authority for what he said, that so long as the 25th clause remained in force, whether the school boards did or did not pass bye-laws for the payment of fees, yet that inasmuch as the clause gave them the power to take fees, if a case were sent up to the higher courts of law the fact of their not making use of the power given by the clause would be supposed to furnish the parent with a reasonable excuse for not complying with the provisions of the Act. But he might be asked why he objected to do away with the 25th clause. His answer was because it appeared to him that the injustice would, if that clause were repealed, be transferred from the parent to the child, for if the present bill were passed, the parent being compelled to send his child to school, and being too poor to pay the fees himself, would either lose what he deemed to be his right in all fairness and on the grounds of religious equality, to choose the school, or, which he regarded as quite as bad, the result would be that the child would receive no education. He would also remind his hon. friend that the Act which was passed last year transferred from the school boards to the guardians the care of all out-door paupers; and that, although his hon. friend felt so strongly as to what was done by school boards under the 25th clause, precisely the same provision had been inserted in the Act of last year without any amendment having been proposed by his hon. friend or any one else in committee, thus leaving untouched a part of the case in which a far larger number of children were concerned. (Hear, hear.) Practically, he believed, notwithstanding what had been said by the hon. gentleman who spoke, the word "may" in the Act meant "shall"; but his friend proposed that a child should not only be sent to a school board school rather than to one which the parent preferred, but that that should be done notwithstanding that the majority of the ratepayers of the borough in which he lived wished the contrary. Now, the power of choice which was good for the out-door pauper parent was, in his opinion, good for the struggling parent whose sense of self-respect prevented him from throwing himself upon the rates, and if he was regarded as being obstinate in his adherence to the principle of choice, it was simply and solely because he believed it to be the only just and practical way of carrying out compulsion. The question of religious education was not, he believed, involved in the clause, while the same could scarcely be said of the principle of compulsion. He would mention to the House a practical instance of the difficulty of working the latter principle, if the present bill were to pass. A statement had been

put into his hands by the hon. member for Plymouth, who had taken a very active part in the proceedings of the Birmingham School Board, and who would himself have laid the facts before the House had he had an opportunity. They were to the effect that a poor woman, who had three children attending a denominational school near her house in Birmingham, had had the fees paid by the former school board, but that when the new board was elected, payment of the fees was refused. The board officer appeared, and told her she must send her children to a school which was nearly a mile distant, but, finding the distance inconvenient, and disliking the new school, she was summoned on the ground of non-attendance by the school board and fined 5s., which, to avoid imprisonment, she borrowed and paid.

Mr. DIXON: The late school board of Birmingham never paid any school fees under the clause.

Mr. LLOYD said those fees had been paid by private subscription, and in the name of the majority of the board then in authority. (Cheers.)

Mr. FORSTER said his object in reading it was to show that if many such cases arose, and unless the right of the parent to choose were maintained, compulsion was a thing which it would be impossible to carry out. It was, indeed, difficult for him thoroughly to understand the grounds on which his hon. friend the member for Merthyr and his friends based their objections to the 25th clause. The hon. gentleman might urge him to take the course which had been taken by his parents and those who preceded them, and they, it was true, had their objections to church rates and tithes; but he could hardly imagine them seeking to carry out their views by admitting that money might be paid out of the rates for a certain purpose if it were paid by the guardians, but that it was altogether against their conscientious convictions that it should be paid by school boards. (Hear, hear.) With regard to rural parishes which did not admit of a choice of school, he would even there have compulsion. He would give the power of choice where there were schools to choose from; but his first object would be that the child should be educated, and if there was only one school the child must go to it. (Cheers.)

Mr. LOWE pointed out that the question now before them was eminently a practical and not a theoretical or logical question. Rightly or wrongly this question of the 25th clause had become something more than a mere question as to a particular enactment. It had become a flag, a symbol, a battle-cry. It had given rise to a great amount of ill-feeling and bad blood; it had made the working of the Education Act exceedingly difficult, and every friend of education must be anxious if possible to get rid of the clause altogether. (Hear, hear.) The great point to be settled was whether they could get rid of a great, increasing, and pervading mischief which threatened to impede the whole progress of education. ("Hear, hear," and "No, no.") The effect of the clause was immeasurably great in the mischief it did, but its operation as merely a clause of an Act of Parliament was extremely, indeed ludicrously, small. On the whole, there could be no doubt that the sum to be paid would be extremely small—absolutely contemptible in amount. Not only so, but let the House look at the class to which the clause would apply. It would not apply to those who were able and willing to pay their own fees, or to paupers in receipt of relief. Those to whom it would apply were persons who, without being in receipt of relief, were yet so near the edge of pauperism as to be unable to pay the required penny or twopenny a week. It was a very small and peculiar class, and to none beyond it would the clause apply. Ultimately, he had no doubt, it would only apply to persons whose children had the option of sending them to school. It was obvious that the clause would affect only an infinitesimal portion of the population; and how small would be the mischief of repealing it compared with the mischief of keeping up this great cause of dissension. (Hear, hear.) If—supposing the clause to be repealed—a parent who desired his child to be educated at a denominational school made a reasonable excuse that he could not pay, and that excuse was admitted, the child would not come under the compulsory clauses of the Act, and if it got education would get it under a voluntary and not under a compulsory system. But could it be supposed that because the school board and the ratepayers did not provide for the education of that child, the necessary funds would not be forthcoming? Considering the long period of time during which the education of the poor in this country had been carried on mainly by means of private funds, it might be taken as certain that as soon as an outlet for charity was pointed out, in the direction to which he had referred, it would be found that even a thousand times more money than was required would be obtainable. That being the result, the parent would be deprived of his legal excuse. He was no advocate of throwing additional burdens on the Consolidated Fund; but it would be far better even to do that than to shipwreck the cause of education on such a miserable shoal as the 25th clause.

Lord SANDON denied that the 25th clause was found in practice to be any obstacle to the progress of education or to the activity of the school boards. The defence of this clause he was ready to rest on Mr. Forster's speech—a declaration which was received with loud cheers from below the gangway on the Opposition side—and the Government would steadily refuse to do anything which would inter-

fere with the liberty of the parent or would be fatal to the principle of compulsion, which had worked so well. But, considering that the last Parliament, in which there was a large majority of Liberals, had twice refused to adopt this bill, and had deliberately re-enacted the 25th clause in the case of Scotland, it must be clearly understood that Government would under no circumstances give way. (Ministerial cheers.) Government would not do anything to take away or diminish the right of the parent to choose the school to which the child should go. (Hear, hear.) They felt that the vast work of education in which they were engaged would be imperilled if they meddled with that great principle. Compulsion—which in the thickly-populated districts was working with extraordinary success—would be utterly impossible without giving the parent full choice. It was no new principle which they were now considering. On the contrary, they had long been accustomed to ratepayers contributing for the support of schools which were not in accordance with their religious views. The principle was to be found in the Industrial Schools Acts and Reformatory Acts, and in these enactments the right of the parent to choose the school was very carefully guarded. In the contributions made for the support of workhouse and gaol chaplains the principle to which he referred was again recognised. Surely, therefore, it was a mistake to speak of it as a new and untried principle. (Cheers.)

After a few words from Mr. RICHARD in reply,

The House divided, when there appeared—

For the second reading... 128

Against... 873

Majority against... 245

The bill was consequently lost. The announcement of the numbers was received with loud cheers.

The members of the late Government who voted with Mr. Richard were—Mr. Adam, Mr. Baxter, Mr. Campbell-Bannerman, Lord F. C. Cavendish, Mr. Grant-Duff, Mr. Goschen, the Marquis of Hartington, Mr. Shaw-Lefevre, Mr. Lowe, Mr. A. W. Peel, Mr. Lyon Playfair, and Mr. Stansfeld. The members of the late Administration who voted with the majority which rejected Mr. Richard's motion were—Mr. Forster, Lord Richard Grosvenor, and Mr. Knatchbull-Hugessen. In the same lobby were the following Liberals:—Sir E. Anstons, Mr. M. T. Bass, Mr. Biddulph, Mr. Biggar, Mr. Bolckow, (Sir George Bowyer, Dr. Brady, Mr. H. A. Brassey, the Lord Mayor of Dublin, Mr. Isaac Butt, Mr. George Olive, Sir T. A. Colebrooke, Mr. Eugene Collins, Lord F. Conyngham, Mr. Edmund Dease, Mr. Downing, Mr. R. W. Duff, Mr. Dunbar, Mr. J. C. Dundas, Admiral Egerton, Mr. Ennis, Mr. Errington, Mr. T. W. Evans, Mr. R. Ferguson, the Hon. C. W. Fitzwilliam, Mr. Foljambe, Mr. W. H. Foster, the Hon. Charles French, Sir John Gray, Earl de Grey, Mr. Grieve, Mr. Thomson Hankey, Mr. Hayter, Mr. H. A. Herbert, Sir Harcourt Johnstone, Col. Kingscote, Mr. Kirk, Mr. Owen Lewis, Mr. Locke, the Marquis of Lorne, Mr. MacCarthy, Mr. McLagan, Mr. Matheson, Mr. George Morris, Colonel Mure, Captain Nolan, Sir Patrick O'Brien, Mr. O'Clery, Mr. Dennis O'Connor, The O'Connor Don, The O'Donoghue, Major O'Gorman, Mr. John O'Keeffe, Mr. O'Reilly, Mr. O'Sullivan, Mr. O'Connor Power, Mr. R. Power, Mr. Portman, Mr. Ramsay, Sir Coleman Rashleigh, Mr. Rathbone, Mr. Richardson, Mr. Ripley, Mr. Ronayne, Lord Arthur Russell, Mr. Samuda, Mr. William Shaw, Mr. Sheil, Mr. Sergeant Sherlock, Sir John Sinclair, Captain Stacpoole, Mr. Stanton, Mr. Sullivan, Mr. Swanston, Mr. Synan, Mr. Cowper-Temple, Mr. Walter, and Mr. Yeaman. It will thus be seen that the Roman Catholic vote was given against the proposition of Mr. Richard. Several Scotch Liberals also voted with the majority. Mr. Charles Lewis, the member for the city of Derry, was the only Conservative who voted in the minority.

LONDON SCHOOL BOARD.—At Wednesday's meeting of the London School Board, Sir Charles Reed announced that a letter had been addressed to him by a Mrs. Baines, stating that she was prepared to hand over to the board the sum of 100 guineas, to be devoted to the offering of prizes for essays or manuals on cookery and household work suitable for the use of board teaching. The letter was referred to the School Management Committee. On the recommendation of the Finance Committee, it was resolved to borrow from the Public Works Loan Commissioners a further sum of 42,000l. (making in all 851,700l. to be borrowed up to the present time from the commissioners). In addition to this amount, 50,000l. has been borrowed from the Metropolitan Board of Works for providing schools. A proposal for a yearly increase in the salaries of various officials of the board was referred to a special committee. It was resolved to make certain contributions to several industrial schools, and to establish a depot for books and school apparatus for the use of the board schools. A new board school in Central-street, St. Luke's, was opened on Thursday by Sir C. Reed. The site cost 4,282l., and the building 5,919l. Mr. E. H. Currie, who occupied the chair, remarked that the school was the forty-second permanent building erected by the board. Up to the present time the latter had provided accommodation for 40,740 children, which number would, he expected, be increased to 82,000 by the completion of ninety-one schools in November next.

THE LONDON SCHOOL BOARD have decided, on the recommendation of the management of schools

committee, to adopt the Kinder Garten system of instruction.

MANCHESTER.—The memorial stone of the first board school founded in Manchester, was laid on Thursday, by Mr. Herbert Birley, chairman of the board. The school will accommodate 500 children.

THE NEW EDUCATION SCHEME IN LIVERPOOL.—At a public meeting in Liverpool on Tuesday, presided over in the absence of the mayor by Mr. Christopher Bushell, it was resolved to form an association for the promotion and encouragement of education in public elementary schools, by the scheme for the carrying out of which this association is formed. It is proposed to give annually a number of prizes, and also several scholarships, to two second-grade schools—the Liverpool College and the Liverpool Institute—to be competed for by pupils from the various elementary schools. At a previous meeting a discussion arose upon a proposal that one of the absolute subjects of examination for the scholarships should be scriptural knowledge, but this religious difficulty was got over yesterday by the introduction of a conscience clause, making it optional to parents whether their children should be examined in scriptural knowledge or not.

MIXED EDUCATION IN IRELAND.—Very few persons, we imagine, have anything like an accurate knowledge of the work which is being carried on by the Irish Education Board. There is a vague impression that the hostility of the Roman Catholic clergy has killed the "mixed system," and that but comparatively few Catholic children are to be found in the national schools. How very far wide of the mark this view is may be seen from the commissioners' report for 1873. The number of pupils returned for the year is no less than 1,020,130, and of these 811,295, or 79.5 per cent., are described as Roman Catholics. A few facts disclosed by the tables given in this report may be commended to the attention of those who never hear without dismay Cardinal Cullen's demand for sectarian education. The fact is, a considerable proportion of the national schools are sectarian in all but name. The total number of schools at work at the close of 1873 was 7,160; but we find that only 4,077 have a mixed attendance of Protestants and Roman Catholics. There are, therefore, close upon 3,000 schools which are all practically conducted on the denominational system; 332 of these are under Protestant influence; the remainder, showing a total attendance of 408,302, are in the hands of the Roman clergy. Of the mixed schools, 2,745, with 27,288 Protestant and 245,989 Catholic pupils, are under Roman Catholic teachers exclusively; 1,230, with 126,372 Protestants and 46,149 Catholics, are taught exclusively by Protestants; while 102, with 13,009 Protestants and 9,793 Catholics, are under Catholic and Protestant teachers conjointly.—*Manchester Guardian*.

THE BUNYAN MEMORIAL.

The proceedings of last Wednesday connected with the uncovering of the monument of John Bunyan at Bedford were of a singularly interesting character. First came to the heart the thought of the man to whose memory the massive figure on St. Peter's Green has been erected. He was a poor man—a despised man, of many sufferings, and of long imprisonments. His own generation had little or no sympathy with him, and little or no knowledge of him. They did not even see that they had such a man amongst them; and it is very possible, and most probable, that Bunyan himself had no consciousness of the greatness of his own peculiar powers. It has been asked in what that greatness consisted? The question is difficult to answer. We should say that what has made the "Pilgrim's Progress" popular is the profound knowledge of the human heart—all its sins and all its sufferings—which is there exhibited. It is a book written for the human race, and the marrow of it came from Bunyan's own experience. And, besides, it is a hopeful book. It tells us, that however bad we may have been, or may be, we may all become Pilgrims and reach the "Celestial City." Bunyan, although he describes things to men as he found them, and did not hesitate to paint Mr. Worldly Wiseman's real character, had a large heart and a large creed. His book came of suffering, and of love as the fruit of suffering, and we may often know most of the character of a man after long, deep, and acute suffering. What fruit does he then produce? Richer or poorer than it used to be? The fruit of Bunyan's suffering was the "Pilgrim's Progress."

The statue to Bunyan is well placed, although not where we should have expected to see it. If he was imprisoned in the old county gaol—as he is now supposed to have been—the natural spot would have been the site of that gaol, which offers a good position in the centre of the town. But the site that has been chosen is, in all other respects, better. In front of a green sward, with St. Peter's ivy-covered church and parsonage as a background, the statue stands out in a bold and handsome relief, such as could not have

been procured elsewhere in Bedford. The statue itself is certainly an admirable one. Mr. Boehm is to be congratulated on reproducing a probably good likeness and on having chosen the attitude of his figure with great thoughtfulness. It is the attitude of a majestic preacher wrapt in the enforcement of divine truth. Underneath are the words, "It had eyes lifted up to Heaven; the best of books in his hand; the law of truth was written on his lips. It stood as if it pleaded with men." These words, however, are placed, surely by mistake, at the back of the pedestal, the other three sides being occupied with fine bronze bas-reliefs from the "Pilgrim's Progress," the first representing the fight with Apollyon, another the meeting with the Heavenly Messengers, and a third Christian and Evangelist. These, like the statue, are of a realistic character. We see John Bunyan with his broad face, his flowing curls, his turned moustache, his deep and tasselled collar, as his own generation saw him, and the scenes from the "Pilgrim's Progress" are just as he would have had us picture them to the "mind's eye."

We give below a narrative of the proceedings connected with the uncovering of the statue. There was not a hitch anywhere throughout the day, but everything, we should judge, went off better than was expected. There was a great concourse of people. Not only all Bedford, but some of the surrounding towns gave themselves up for a holiday, while the contingent of visitors from London was very strong in character. Perhaps what was most enjoyed in the day was Dean Stanley's admirable address. It was a happy thought and a bold resolution to invite the dean; it was a still happier resolve of the dean's to accept the invitation. And this we all know. As in the case of Livingstone's funeral so now; the dean did what he had engaged to do with a prodigal generosity, and with no studied reserve of thought or feeling such as might even be natural to a man who is placed in an unaccustomed situation. Dr. Allon's and Mr. Birrell's papers speak for themselves.

A Sunday spent at Bedford and Elstow may be well spent, and Sunday is certainly the better time to visit the latter place. Bedford itself is remarkably well provided with places of worship, but a stranger should know something of the habits of the townfolk before settling down, or he may find himself too late for service. The morning service begins at ten, the afternoon at two, and the evening at six. For ten minutes before the morning and evening services the streets—especially Mill-street, where stand, in succession, the new Baptist Chapel, Howard Chapel, and Bunyan Chapel—are filled with intending worshippers. We do not know a town where the evidences of an attachment to public worship are so conspicuous; nor have we ever been in such a quiet, orderly town as Bedford is on Sunday. There is neither sound nor sight to disturb the profound Sabbathical peace that seems to pervade the whole place.

Elstow is well worth visiting. It is about two miles from the site of Bunyan's statue. After going through the town one comes to an ordinary country road. Approaching Elstow are some labourers' cottages; the third on the right hand is the one occupied by Bunyan, but renovated since his time. A small, humble, and rough place it is, but quite habitable. Just opposite are the new handsome day schools, which are almost the only ocular demonstration the village affords that we do not live in Bunyan's days. For everything here is old—very old. Most of the cottages, we should say, must have been built two hundred years and more ago, while the old edifice on the village green, now partially occupied as a Baptist chapel, has curious associations with Bunyan; for here, it is said, he would dance with the village maidens when he was lighter of heart than he was after he became a "pilgrim." The church at Elstow is also old, and the bell tower probably older, and both in not the best state of repair. Has the bell tower been touched since Bunyan used to pull the ropes? We should doubt it, and we should very much doubt whether the bells have been touched. On Sunday mornings they do not give out the most melodious harmony.

The church at Elstow is well filled with, for the most part, an audience of villagers and their children, who come in in their heavy boots and clank across the old tiled floor quite innocent of creating any noise. The tiles are broken; some of the old oaken seats are worm-eaten; over one old monument hangs a dusty casque with the remains of a torn and faded banner; "brasses" are here and there—one to an abbot of Elstow, who died nearly four hundred years ago; and at the altar you see a curious old-fashioned monument. Nearly every-

thing is old and worn. Yet the place is light, lofty, and spacious, and would be a handsome building if renovated. Were it renovated, however, who would visit it?

The vicar of Elstow is the Rev. James Copner, whom you judge to be, from his biography of Bunyan, a well-knit man. His appearance does not disappoint you. We have heard him preach. The sermon was about ten minutes long; rather florid in style, but listened to with attention. The best part of the service, however, is the singing, which is exceptionally good, the boys' voices showing careful and exact training. On the whole, the service at Elstow is cheerful, and we linger long before we feel disposed to leave either the church or the village. A sweet rest and contentment seem to inhabit this little place, and as you notice the bright windows of the old cottages with their old diamond-panes, the flowers, and the clean curtains, you think that rest and contentment may possibly be in each house. Pleasant now, at all events, is the birthplace and residence of John Bunyan.

The Bunyan statue, presented by the Duke of Bedford to the county town, was, as we have said, unveiled on Wednesday afternoon, in the presence of an immense concourse, by Lady Augusta Stanley. The borough authorities went to the site in procession from the Council Chamber, the mayor being supported by Lord Cowper (lord lieutenant) and the Dean of Westminster. The Nonconformist bodies were strongly represented by visitors from Birmingham and other towns, and the occasion was made one of common rejoicing by all religious denominations in the town and neighbourhood. The Earl of Shaftesbury and Sir Charles Reed were expected, but were unable to attend, as was also Lady Burdett-Coutts. Letters excusing the absence of the writers were received from Mr. John Bright, the Provost of Glasgow, and others.

The statue of Bunyan is placed at the south-west corner of St. Peter's Green, within a short distance of the church of the parish. The procession having arrived at a platform on which some hundreds of ladies and gentlemen were accommodated, constructed in the rear of the statue, the Mayor commenced the proceedings by giving a sketch of the influence exercised by the publication of "Pilgrim's Progress," and then requested Lady Augusta Stanley to unveil the statue, which was at once done, amid the strains of the National Anthem, performed by the promenade band.

The Dean of WESTMINSTER, on being asked to address the assembly, said:—The Mayor has done his work on this day, the Duke of Bedford has done his work, the sculptor and the artist have done theirs, and now I ask you to do your work in commemorating John Bunyan, and that is—every one of you who has not read the "Pilgrim's Progress" if there be any such present read it without delay—(Hear, hear)—those who have read the "Pilgrim's Progress" a hundred times read it again for the hundred-and-first time, and then follow it out in your lives the lesson which "Pilgrim's Progress" teaches you; and then you will all of you be better monuments of John Bunyan even than this magnificent statue which the Duke of Bedford has given to you.

Mr. J. S. WRIGHT, of Birmingham, on being called upon, said he had no thought that morning that he should be privileged to partake of this great honour, but he claimed it in a very humble sense, one common to many present—on the ground that, like John Bunyan, he was a man of the people. He felt he might express his great obligation and most sincere thanks to the Duke of Bedford, he would not say for the honour which his Grace had done the people of Bedford or the people of England, but also the people of America, the people of the world, by giving the town of Bedford this inimitable statue of the glorious dreamer. (Cheers.) Mr. Wright added that it seemed to him peculiarly appropriate that the bells of the Established Church should ring out, as they did on this occasion, in commemoration of the inauguration of a statue of Bunyan. (Applause.)

At three o'clock upwards of 1,500 ladies and gentlemen assembled in the new Corn-Exchange to hear addresses from the Dean of Westminster, Dr. Brock, and Dr. Allon. Over 200 were on the platform, among whom were Captain Polhill-Turner, M.P., Mr. S. Whitbread, M.P., Mr. F. Bassett, M.P., Earl Cowper, K.G., Lady Augusta Stanley, Sir S. G. and Lady Payne, and Mr. Magniac. The Mayor (Mr. Hurst) opened the proceedings, and introduced Dean Stanley.

The Dean of WESTMINSTER then gave a masterly address on "Bunyan, his Times and his Works." He began:—

"As I walked through the wilderness of this world I lighted on a certain place where there was a den." Those words, he said, have been translated into hundreds of languages, and hundreds of thousands in all parts of the world and in all nations of mankind have asked, "Where was that place, and what was that den?" and the answer has been given that the name of the place was Bedford and that the den was Bedford gaol. (Cheers.) This it is, ladies and gentlemen, which has given to the town of Bedford its chief—may I say, without offence—(Hear, hear)—its only—title to universal and everlasting fame. (Cheers and laughter.) I think it is now very nearly 200 years ago since John Bunyan must have resolved on the venture, for so it seemed to him, of publishing the work which has given

Bedford its immortal renown, and Bedford is this day endeavouring to pay back some part of this debt which it owes to him. It has seemed to me that I shall best discharge the trust with which I have been honoured—and a very high honour I consider it to be—by saying a few words, first on the local, then on the ecclesiastical, and then on the universal character of your illustrious townsman. (Cheers.) I have arranged it in this way in order that you may be more thoroughly able to follow me. In speaking of the local claims of Bunyan I shall not surrender without a struggle the share which England at large has even in these local claims. Something of a national, something even of a cosmopolitan, colour was given to the work and career of John Bunyan by the wandering gipsy life which drew the tinker, with his humble wares, from his brazier's shop, as well as by the more serious circuits which he made as an itinerant preacher on what were regarded as his episcopal visitations. I have to leave Bedford this evening for Leicester, when, as I hope, I shall be in the track of the young soldier who, whether of the royal or the Parliamentary army, for that is still in dispute, then so narrowly escaped the shot which laid his comrade low, and there gathered the imagery for the Holy War and the salvation of man's soul. When it was my lot some years ago to explore the pilgrims' way to Canterbury, I used to lend a willing ear to the ingenious engineer of the Ordnance Survey, who suggested that in sauntering down the devious pathway and in those shady lanes the pilgrim of the seventeenth century might have caught the idea of the Hill of Difficulty. In the great Babylon of London we may all find ourselves in the midst of what must have given him his notion of Vanity Fair; where also he attracted thousands around his pulpit in Southwark, and where he rests in the grave of his host in the venerable cemetery of Bunhill-fields. But still, I grant that none of these places can compete for the closeness of association with his birthplace at Elstow—the cottage, or what might have been the cottage, of his nativity, the venerable church where he first joined in our public worship, and the massive bells whose tolls he rung, the village green where he first played his rustic games and was haunted by his manifold visions, the puddles on the road on which he sought to perform his first miracles. But even Elstow can hardly rival the "den," for which, as I have already said, the whole world inquiringly turns to Bedford. Most fitting, therefore, has it been that the first statue that has been erected to the memory of the most illustrious citizen of Bedford should be the offering of the noble head of the illustrious house to which Bedford has given its chief title. Most fitting is it that Peter's-green of Bedford should in this way—if I may borrow an expression I myself have elsewhere employed—have been thus annexed to the Poet's Corner of Westminster Abbey. (Cheers.)

Pursuing this theme, the dean suggested that Bunyan borrowed many of his names from the neighbourhood—

In your Bedfordshire lanes he may have found the original of his Slough of Despond. In the hills and gardens of Wroth and Haynes and Wolurn he caught the first glimpses of his House Beautiful; in the turbid waters of your Ouse, at flood-time, he saw the likeness of the river Very Deep, which had to be crossed before reaching the Eternal City. You have become immortal through him; take care his glory never fades away from you. (Cheers.) And here this local connection passes into an ecclesiastical association, on which I will dwell. If Elstow was the natural birthplace of John Bunyan, he himself would have named as his spiritual birthplace the meeting-house of Bedford and the stream of the Ouse at the corner of Duck Mill-lane, where in middle life he was re-baptized. There, and in the dells and fields where he went about disguised in a smock-frock and with a carter's whip, he became the most famous preacher of the religious communion which claims as its own. The Baptist, or Anabaptist, Church which once struck terror and dismay by its very name throughout the States of Europe, now, and even in Bunyan's time, subsiding into a quiet, loyal, and peaceful community, has numbered on its roll many illustrious names—a Havelock among its soldiers—(cheers)—a Carey and a Marshman among its missionaries—(Hear, hear)—a Robert Hall among its preachers. (Cheers.) I speak now only of the dead; but neither among the dead or the living who have adorned the Baptist name is there any before whom all other Churches bow their heads so reverently as he who in this place derived his chief spiritual inspirations from their teaching. Among their titles to a high place in English Christendom the nurture of John Bunyan is their chief and sufficient guarantee. We ministers and members of the National Church have much, we think, whereof to glory. We boast, and think we justly boast, that one of our claims on the gratitude and affection of the country is that our institutions, our liturgy, our version of the Bible, have sustained and enlarged the general culture even of those who dissent from much that we teach and much that we hold dear; but we know that even this boast is not our exclusively. You all remember—the mayor has reminded you of it—Lord Macaulay's saying that the seventeenth century produced in England two men only of original genius. These two were both Nonconformists—one was John Milton, the other was John Bunyan. (Cheers.) I will venture to add to Lord Macaulay's remark this one—that the whole of English literature has produced only two prose works of universal popularity, and both of these also were by Nonconformists. One is the work of a Presbyterian journalist, and it is called "Robinson Crusoe"; the other is the work of a Baptist preacher, and its name is the "Pilgrim's Progress." (Cheers.) Every time we open its well-worn pages or look upon that venerable face they remind us Churchmen that Nonconformists have their own splendid literature; they remind you Nonconformists that literature and culture are channels of grace no less spiritual than sacraments or doctrines of the Church. (Prolonged applause.)

Dr. Stanley drew from the events of the day, viewed in their connection with a remote past, the satisfaction that the old giant intolerance, who was very stout and hearty in Bunyan's time, was now disabled, he hoped, for ever. ("Hear, hear," and cheers.)

Don't be too jubilant. The old giant is still alive. He may be seen in many shapes on all sides, and in many voices. The spirit of burning and the spirit of

judgment have not altogether departed from mankind, either from Churchmen or Nonconformists—(Hear)—but his joints are very stiff and crasy, and when, on this day, clergy and magistrates of Bedford are seen rejoicing in common with their Dissenting brethren at the inauguration of a memorial to him who once suffered at the hands of all their spiritual forefathers, it is a proof that the world has, at least in this respect, become a little more charitable, become a little more enlightened, and more capable of seeing the inward good behind outward differences. An excellent and laborious Nonconformist, who has devoted long years to the illustration of the genius of Bunyan, describes with just indignation the persecuting law of Charles II. under which John Bunyan was imprisoned, and adds:—"This is now the law of the land we live in." No, my good Nonconformist brother, thank God, it is not now, nor has it for many a long year been in force among us. In the very year in which John Bunyan died came a Revolution, to which, when compared with the numerous revolutions which swept over other countries, may be well accorded the good old name "glorious," and one of its most glorious fruits was the Toleration Act, by which such cruelties and follies as the Conventicle Act of Charles II. became henceforth and for ever impossible. (Cheers.) We have still, no doubt, all of us much to learn in this respect; but we have gained something; and this day is another pledge of the victory of the Christian faith; it is another nail knocked into the coffin of our ancient enemy. It required a union of many forces to effect the change. If it was Barlow, Bishop of Lincoln, who befriended Bunyan in prison, it was Whitehead, the Quaker, whom, in his earlier days, Bunyan regarded as an heathen and an outcast, that opened for him the doors of Bedford Gaol, and those doors were then kept open by the wise King William III., by the Whig statesmen and Whig prelates of the day, and not least, by the great house of Russell, who, having befriended the oppressed Nonconformists in the days of their trial, have in each succeeding generation opened the gates of the prison-house of prejudice and intolerance wider and wider still. (Loud cheers.)

But he had to speak of Bunyan in his wide-world aspect, as the author of the "Pilgrim's Progress," and in that matter he could speak as an Englishman to Englishmen—no longer as a Churchman to Dissenters, but as a Christian to Christians and as a man to his fellow-men:—

It is one of the peculiar delights of that charming volume that when we open it all questions of Conformity or Nonconformity, of Baptists and Pædobaptists, even of Catholic or Protestant, are left far behind. It is one of the few books which acts as a religious bond to the whole of English Christendom. It is, perhaps, with six others, but more than any of these six, a book which, after the English Bible, has contributed to the common religious culture of the whole Anglo-Saxon race. It is one of the few, perhaps almost the only English book which has perfectly succeeded in identifying religious instruction with entertainment and amusement both of old and young. It is one of the few books which has struck a chord which vibrates equally amongst the humblest peasants and amongst the most fastidious critics. Let us pause for an instant to reflect how great a boon is conferred upon a nation by one such uniting element. How largely extended is the power of instruction and the force of argument when the preacher or the teacher knows that he can enforce his appeal by a name which, like that of an apostle or evangelist, comes home with canonical weight to every one who hears him; by figures of speech which only need to be touched to elicit an electric spark both of understanding and of conviction. And when we ask wherein this power consists, let me name three points. First, it is because "The Pilgrim's Progress," as I have already indicated, is entirely catholic, that is, universal, both in its expression and its thought. I do not mean to say—it would be an exaggeration—that it contains no sentiments that are distasteful to this or that section of mankind or of Christians, or that it has not a tinge and colour of the Calvinist and the Puritan—no; but what is remarkable is this, that this colour is so very slight. We know what was Bunyan's own passionate desire on this point. "I would be," he says, "as I hope I am, 'a Christian,' but as for those factional titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they come neither from Jerusalem nor from Antioch, but rather from hell and from Babylon." It was this universal charity that he expresses in his last sermon, "Dost thou see a soul that has the image of God in him? Love him, love him. This man and I must go to heaven one day. Love one another, and do good for another." (Cheers.) It was this that he expressed in his account of the Interpreter's Garden. "Behold," he says, "the flowers are diverse in stature, in quality, in colour, in smell, and in virtue; and some are better than some; also where the gardener has set them here, they stand and quarrel not with one another." There is no compromise in his words, there is no faltering in his convictions, but his love and admiration are reserved on the whole for that which all good men love, and his detestation on the whole is reserved for that which all good men detest. And if I may for a moment enter into detail, even in the very forms of his narrative, we find something as universal as his doctrine. Protestant, Puritan, Calvinist as he was, yet he was not afraid of taking the framework of his story and the figures of his dream from the old mediæval church, and the illustrations in which the modern editions of his book abound, give us the pilgrim with his pilgrim's hat, the wayside cross, the crusading knight with his red cross shield, the winged angels at the Celestial Gate, as though it had been a story from the "Golden Legend," or from the favourite romance of his early boyhood, "Sir Bevis of Southampton." Such a combination of Protestant ideas with mediæval forms has never been seen before, perhaps never since; it is in itself a union of Christendom in the past sense, to which neither Catholic or Protestant, neither Churchman or Nonconformist can possibly demur. The form, the substance, the tendency of the "Pilgrim's Progress" in these respects may be called latitudinarian, but it is a latitudinarianism which was an indispensable condition for its influence throughout the world. By it, as has been well said by an admirable living authority learned in all the learning of the Nonconformists, John Bunyan became the teacher not of any particular sect, but of a whole universal Church; and secondly, this wonderful book, with all its

freedom, is never profane: with all its devotion is rarely fanatical, with all its homeliness is never vulgar. In other words, it is a work of pure art and true genius, and wherever these are we mount at once into a freer and loftier air. Bunyan was in this sense the Burns of England. On the tinker of Bedfordshire, as on the ploughman of Ayrshire, the heavenly fire had been breathed which transformed the common clay and made him a poet, a philosopher—may we not say a gentleman and a nobleman in spite of himself. (Cheers.)

The dean quoted Swift's, Coleridge's, and Arnold's praise of "Pilgrim's Progress," and told the following story of himself:—

When in early youth I read that passage where the pilgrim is taken to the House Beautiful to see the records of the greatest antiquity, and the pedigree of the Ancient of Days, I determined if ever the time should come when I might possibly be made a professor of ecclesiastical history those should be the opening words in which I would describe the treasures of the magnificent storehouse; and accordingly when, many years afterwards, it so fell out, I could find no better mode of beginning my course at Oxford than by redeeming that early pledge. And when the course came to an end, and I wished to draw a picture of the prospects yet reserved for the future of Christendom, I found again the best words I could employ were those in which, on leaving the Beautiful House, Christian was shown, in the distance, a view of the Delectable Mountains, which they said would add to his comfort because they were near to the desired haven.

Finally Dr. STANLEY, after sketching the man Bunyan as quaintly drawn by contemporary writers, asked them to remember that the pilgrimage described by Bunyan was the experience of every one of them:—

You and I know as well as he did Mr. By-ends and Mr. Facing-both-ways, and Mr. Talkative; some of us, perhaps not so many, have seen Mr. No-good and Mr. Live-loose, and Mr. Hate-light and Mr. Implacable; all of us have been at times like Mr. Ready-to-halt and Feeble-minded and Fearing, and Faint-hearted and No-heart, and Slow-pace and Short-wind, and Sleepy-head and the young woman whose name was Dull. (Laughter.) And some of us have been cheered by Mr. Great-heart and Standfast and Valiant-for-the-truth and good old Honest. Some of us have been in Doubting Castle, some in the Slough of Despond, some in the temptations of Vanity Fair; all of us have to climb the Hill of Difficulty, all of us need to be instructed by the Interpreter in the House Beautiful; all of us have the same burden, all of us need the same armour, all of us have to pass through the Wicket Gate, all of us have to cross the dark river; for all of us, if God so will, there wait the Shining Ones, and the Gates of the Celestial City, which when we see we wish ourselves amongst them. (Loud cheers.)

After a brief speech from Earl Cowper, the Rev. Dr. Brock gave an address, dealing with Bunyan's religious life, and as a Nonconformist of the same persuasion as Bunyan's, he added his acknowledgments to those that had already been made of the support given to the cause of liberty by the House of Russell. Referring to the execution of Lord William Russell in Lincoln's Inn Fields, he said on such a day as this we could not forget that the plebeian of Elostow, and the patrician of Woburn, alike by their sacrifices, helped on the age of progress and freedom which we now enjoy. The Rev. Dr. Allen next delivered an eloquent address, in the course of which he said:—

Bunyan was greatest when he was dreaming, but his wildest dreams could not have surmised the day when the bicentenary of his release from prison would be celebrated by the inauguration of a public statue to himself in his own town of Bedford, the gift of a descendant of the Earl of Bedford, of whom, perhaps, he had heard, with distant awe, elevated to the highest rank of the English peerage; and, can we doubt, representing the admiring appreciation of our gracious and noble-hearted Sovereign, and consecrated by an eloquent eulogy from one of the most accomplished dignitaries of the very Church in whose name he was persecuted, presided over by the Mayor himself, not a Nonconformist, and hailed by his fellow-townsmen as their most illustrious citizen; and that by a singular coincidence, a eulogistic biography of him should at the same time be published by the vicar of Elostow, of all places in the world, the village in the church of which he had so morbidly and madly done his bell-ringing, on the green of which he had on Sunday evenings played at pitch and toss; and in the streets of which, with unimaginable dreamings of things human and Divine, he had piled his tinker's craft. Of all the vicinities of reputation which Time the avenger brings, this is surely the most romantic, unless indeed it be that of the butcher-boy of Stratford-on-Avon, charged as a deer-stealer before Sir Thomas Lucy, and then consecrating his native town as the most illustrious of the literary shrines of the world, at which pilgrims from every part of the civilised world do homage.

The speaker pointed out in the after portion of his address that just as "Robinson Crusoe" is the work by which De Foe is best known, the "Pilgrim's Progress" is the book mainly associated with Bunyan's name, although, he immediately added, if the greater allegory had not been penned, the "Holy War" would have in all probability been accepted as the best work of its kind.

A resolution of thanks to the Duke of Bedford was moved by the Rev. John Brown, the minister at Bunyan Chapel, and second by the Rev. James Copner, the vicar of Elostow. The Hundredth Psalm was then sung, and the benediction, pronounced by the Dean of Westminster, brought the meeting to a close.

In the evening, at the Bunyan Meeting, the Rev. C. M. Birrell, of Liverpool, lectured on John Bunyan; and in the interval the mayor entertained about eighty guests at dinner at the Swan Hotel. Here an interesting toast list was gone through. The Rev. Dr. Brock responded for "The Bishop of the Diocese and the Ministers of Religion." Mr. Bassett, M.P., proposed the Lord Lieutenant's

health; and Earl Cowper concluded his response by proposing "The Duke of Bedford." The Rev. Dr. Stoughton gave "The memory of John Bunyan"; the toast, of course, being observed in silence. "The County and Borough Members," proposed by Mr. Barnard, a former representative, was acknowledged by Mr. Bassett, Mr. Whitbread, and Capt. Polhill-Turner. Mr. James Howard, formerly member for Bedford, and who, with his brother, have worked hard as members of the committee, proposed the health of the Marquis of Tavistock. To Mr. Magniac, M.P., was entrusted the toast of "The Mayor and Corporation of the Borough." On the opposite side of the river, after dark, a display of fireworks took place, the centre-piece showing, in letters of fire, the name which had occupied everybody's thoughts throughout the day.

FOREIGN MISCELLANY.

Eighty-two German cities and towns now boast of cremation societies.

Gambetta is thirty-six years of age, and a barrister by profession.

The Bishop of Para has been brought to Rio Janeiro, in custody, to take his trial. He was escorted by a body of police and was taken to the arsenal.

The Emperors of Russia and Germany are both at Ems. The former leaves Ems on Friday for the family congress which is to be held at Jugeenheim. The German Emperor will remain for a month to take the waters.

THE POPE.—The *Cologne Gazette* learns from a trustworthy source that the apprehension recently entertained with regard to the Pope's health is now removed, and that His Holiness is in a fair way of recovery. His physicians are confident that he will pass through the summer without relapse, his health having, as a rule, been good during the summer-time.

A telegram from Marseilles mentions a statement that the Italian Government has addressed a protest to the Government of Marshal McMahon against the refrain of a canticle sung at Marseilles containing the words, "Save Rome and France." The French Ministry has, in consequence, requested the religious authorities to see that the words are altered.

THE GERMAN CIVIL MARRIAGE BILL.—The Civil Marriage Bill voted by the German Parliament has been rejected by the Federal Council, as being in no way in harmony with the legislation of the different States. It is for this reason also that the Cabinet has invited the Imperial Chancellor to prepare a new Civil Marriage Bill for the whole empire. The Prussian bill on the same subject is now the law of the land.

THE BELGIAN ELECTIONS.—In the recent contests the Clericals have suffered defeat in five out of the six arrondissements in which there were contests—namely, at Verviers, Soignies, Thuin, Charleroi, and Ath; while at Ghent they only maintained their position with difficulty by help of the rural electors, who were led to the poll by their curés. On the other hand, they have not gained a single seat in either the Senate or the Chamber. The issue in the Senate now is that their majority, which was eight thirty-five Clericals and twenty-seven Liberals, has gone down to two (thirty-two Clericals and thirty Liberals), thus making the two parties very nearly equal. In the Chamber of Representatives, where since the 11th of June, 1842, the Clerical majority was twenty-two, it has been reduced to fourteen by the displacement of four Clericals by four Liberals, counting eight on a division.

It is said that a company is projected for the purpose of restarting the *Star* newspaper.

Dr. Legge has issued five volumes of his translation of the Chinese classics, with illustrative comments.

A correspondent of the *Scotsman* says that four of the competitors for the prizes offered by Mr. Edward Pease on the opium-traffic are young Chinese writers.

The *Athenæum* mentions a report that Mr. John Forster's next work is likely to be a biography of Swift, for which he has collected a valuable mass of materials, including not a few unpublished letters of the famous dean.

ANCIENT EGYPTIAN CIVILISATION.—A paper "On the Ethnology of Egypt" was read by Professor Owen at the meeting of the Anthropological Society on Tuesday evening last week. He did not consider that Egypt owed its civilisation to a low race, but to a race equal in development to those of the present day. He described their civilised dress and skill in artistic ornamentation. He narrated the conquest by the Hyksos, B.C. 2228. Afterwards, the conquering Shepherd Kings adopted the civilisation of those whom they had conquered. Reviewing the facts of architecture, civilisation, and art, it was clear that the whole mind of Egypt was more intent on the future than on the present life. They held the doctrines of the resurrection and metempsychosis. They believed in the resurrection of the body, in a Supreme Eternal Cause of all things, and in the Incarnation of the Deity under various forms. The arts of the goldsmith and jeweller have not advanced during the 3,574 years which have passed since the Egyptian princess left her jewels, which were shown at the Paris Exhibition. In astronomy, geodesy, and land surveying the Egyptians excelled. They probably knew the earth as an oblate spheroid. We owe to Egypt the mythology and philosophy of Greece and Rome.

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NEW COLLEGE, LONDON.

The TWENTY-FOURTH ANNUAL GENERAL MEETING will be held at the COLLEGE, Finchley New-Road, on FRIDAY EVENING, June 28th. The Chair will be taken at Six o'clock by Sir CHARLES REED, F.S.A., Chairman of the London School Board. The Rev. SAMUEL MARTIN, of Westminster Chapel, has kindly promised to deliver an Address to the Students. The Rev. JOSHUA C. HARRISON, and other Ministers and gentlemen are also expected to take part in the proceedings. Subscribers and friends of the College are respectfully invited to attend.

W. FARRER, LL.B., Secretary.

N.B.—The College is easily accessible by the Metropolitan and St. John's Wood Railway (Swiss Cottage Station), the North London and Hampstead Junction (Finchley-road Station), and the Midland (Finchley-road Station).

THE ONE HUNDRED AND SIXTH ANNIVERSARY OF THE

COUNTRESS of HUNTINGDON'S COLLEGE, at CHESHUNT, will be held on THURSDAY, June 25th, 1874.

Divine Service will commence at Eleven o'clock, with the reading of the Order for Morning Prayer by the Rev. GEORGE JONES.

The ANNUAL SERMON will be preached by the Rev. HENRY ALLON, D.D.

A Cold Collation will be served in a Marquee, in the College grounds, at Half-past One o'clock. The Very Reverend the Dean of WESTMINSTER will preside.

The Prizes and Certificates of Honour will be distributed at Four o'clock, and an Address will be delivered to the Students by the Very Reverend the Dean of Westminster.

Tickets for Dinner and Tea, 5s., and for Tea, 1s., may be obtained from the Secretary, at the College Rooms, 13, Blomfield-street, E.C. Tickets and seats are correspondingly numbered, and are only to be secured prior to the day of the Anniversary. Early application is necessary, as only a limited number will be issued.

Trains leave the Great Eastern Station, Bishopsgate-street, for the Waltham and Cheshunt Stations, at 9.15 and 10.15 o'clock.

MILTON MOUNT COLLEGE.

The ANNUAL GENERAL MEETING of the GOVERNORS will be held at the HOUSE of the LONDON MISSIONARY SOCIETY, BLOMFIELD-STREET, FINCHLEY, on FRIDAY, the 28th June, at 3 p.m. precisely.

WM. GUEST, Hon. Sec.

Milton-on-Thames, Kent, June 15th, 1874.

SPRING-HILL COLLEGE, BIRMINGHAM.

The ANNUAL MEETING of the Subscribers and Friends of this Institution will be held in the COLLEGE LIBRARY, on TUESDAY, the 23rd inst., at 12.30 p.m.

THOMAS LEA, Esq., of Kidderminster, will preside.

At 6 p.m., the Prizes will be distributed, after which the annual Address to the Students will be delivered by the Rev. R. Vaughan Pryce, M.A., of Worcester.

WOODFORD CONGREGATIONAL CHURCH.

The OPENING SERVICES will be held (D.V.) on THURSDAY, July 2nd, 1874. The Rev. ALEX. RALEIGH, D.D., of Canonbury will preach in the Morning, and the Rev. R. W. DALE, M.A., of Birmingham, in the Evening.

Services will commence—Morning, at 12; Evening, 6.30 p.m.

A Collation will be served in the Temporary Iron Building, at Two o'clock precisely, at which JAMES SPICKER, Esq., J.P., will preside. Tickets, 3s. 6d. each.

Tea will be kindly provided for all Visitors by Mr. and Mrs. Spicer in their grounds (Harts, Woodford), at about Five o'clock, tickets for which will be obtainable after the close of the Morning Service, and at the Collation.

On the following SUNDAY, July 5th, the Rev. E. T. EGG will preach at 11 a.m., and the Rev. J. G. ROGERS, B.A., Chairman of the Congregational Union, at 6.30 p.m.

Trains from Fenchurch-street—11.10, 12.10, 2.10, 8.10, 4.10, 4.43, 5.10, 5.38. Trains to Fenchurch-street—8.30, 9.19.

PROTAP CHUNDER MOZOOMDAR, the Indian Preacher, will deliver a LECTURE in STAMFORD-STREET CHAPEL, London, on FRIDAY NEXT, the 19th inst., at Eight o'clock. Subject—"The Spirit of the New Religious Movement in India." All Seats Free.

Dr. COLLIER, of Chicago, will PREACH in the above Chapel on SUNDAY EVENING NEXT, 21st inst., at Half-past Six o'clock.

THE MEMORIAL STONE OF THE NEW CONGREGATIONAL CHURCH,

CHASE SIDE, ENFIELD.

WILL BE LAID BY THE RIGHT HON.

THE LORD MAYOR, M.P.,

On MONDAY, June 29, 1874, at Half-past Three o'clock.

The Rev. H. ALLON, D.D., and the Rev. J. STOUGHTON, D.D., will take part in the service.

Tea and Coffee will be held in the British Schoolrooms after the ceremony.

A PUBLIC MEETING will be held at Seven o'clock, A. G. KITCHING, Esq., in the Chair.

Revs. J. Stoughton, D.D., and H. R. Reynolds, D.D., W. Braden, H. Simon, T. Stephenson, W. Spensley, and other Ministers and Friends are expected to be present and take part in the proceedings.

Previous to the ceremony a Special Prayer Meeting will be held in Chase Side Chapel at Twelve o'clock.

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The Nonconformist.

WEDNESDAY, JUNE 17, 1874.

SUMMARY.

DURING the past week legislative work has made a good deal of progress. In the Upper House, the persistent Lord Redesdale made a final attempt to get a decision in favour of retaining the House of Lords as the Court of Final Appeal, but he was defeated by 52 to 23 votes. Lord Chancellor Cairns has remained faithful to the Judicature Act of last session, and last night his amendment bill passed through committee. Other measures in progress will bring Scotland and Ireland within the scope of the Act, so that there is good reason to hope that before the session is over

there will be only one Court of Final Appeal for the three kingdoms. There is to be an inquiry into the mode of electing Scotch and Irish peers at the instance of Lord Rosebery, to which the Government reluctantly assented.

In the Commons Mr. Cross's new Factory Bill, the object of which is to limit the hours of employment for women, young persons, and children to fifty-six hours and a-half per week, was strongly opposed by Mr. Fawcett, who objects to impose new restrictions on the labour of adults. It was, however, accepted by a number of employers of labour likely to be affected by the bill—Mr. Mundella speaking of it as "a noble measure"—and the second reading was carried by the decisive majority of 295 to 79 votes. Yesterday the Licensing Bill was once more under prolonged discussion in committee, and again there was much confusion, which the Home Secretary was unable to master. The debate mainly turned upon the hours of closing in other places than the metropolis. Of localities which are to close at eleven o'clock, Mr. Cross proposed for "parishes with a population of 2,500 or more," to substitute "populous places as defined by this Act," with the intention of defining in a subsequent clause a populous place as an area which, by reason of the number and density of the population, the licensing justices may determine to be such. The objection that this was reviving the magisterial discretion which the bill proposed to abolish had great weight with the committee, and eventually it was agreed to omit the definition in the bill as it stood, the Home Secretary undertaking to submit to-morrow the exact words to be inserted in its place. It is clear that the active support given by publicans to the Conservatives at the general election will not be of much substantial benefit to them, and that the House does not regard itself as bound in all things to consult the licensed victuallers.

On Monday night Mr. Lyon Playfair made a forcible speech in introducing his motion for a select committee to inquire how a more effectual ministerial responsibility for the administration of all our educational funds may be secured, and he was seconded by Mr. Forster, who avowed his dissatisfaction with the present arrangement, and expressed his belief that a Minister of Education was necessary if the Education Act was to be thoroughly carried out, and if England was to overtake Germany in the matter of education. Mr. Disraeli, however, pleaded for delay in a task of so much complexity, and objected to an educational administrative machinery of the foreign type, while Mr. Lowe, a former Vice-President, thought no adequate case had been made out. The motion was negatived without a division.

Dr. Playfair's proposal was only a prelude to the educational statement made in connection with the annual vote, which this year amounts to £1,356,852. Lord Sandon stated that within the year the number of day scholars have increased by 160,000, and that by the middle of 1875 schools will either be built or building for the whole of the country, and provision will then be either made or making for 4,000,000 children—namely, 2,500,000 in voluntary schools receiving grants, 1,000,000 in schools not receiving grants, and 500,000 in school boards. At present there are about 2,200,000 on the books, but their attendance is not such as could be desired, and the vice-president seems almost to despair of the general application of the principle of compulsion with any marked success. But Lord Sandon declared with emphasis that the Government intended to carry out the Act of 1870 in a spirit of fairness and impartiality.

We have commented elsewhere on Wednesday's debate upon the proposal to repeal the 25th clause, and have the pleasure of giving a full report of Mr. Richard's weighty and moderate speech in bringing in his bill on the subject. The question came up again on Monday. Two compromises were proposed. Mr. Samuelson renewed the suggestion that it should be a condition of a Parliamentary grant to public elementary schools that they should receive a fair proportion of children whose parents, not being paupers, are too poor to pay the school fees. Lord E. Fitzmaurice wished the House to declare its opinion that no grant shall be made to any voluntary school unless the Education Department is satisfied that one-sixth part of the whole expense of the school in each year has been defrayed by voluntary contributions. Of course neither of these proposals, after the decisive division of Wednesday last, was put to the vote, and Lord Sandon simply repeated his former statement that the Government could not admit that there was any special grievance in the 25th clause, nor could they depart from the principle that the parent, if too poor to pay

school fees himself, should have them paid for him, and that he should be allowed to choose his school. Next day a deputation from the Educational Union waited on the heads of the Education Department to urge various changes "in the interests of voluntary schools and religious education, and with a view to raising generally the standard of elementary education." One of these changes is that the periodical agitation for school boards in country districts should be discouraged; a second, that the erection of large board schools should also be discouraged in the interests of the ratepayer; a third, that boards of guardians in country districts should have the power of enforcing attendance at schools; a fourth, that religious teaching should become definitely incorporated in the system of national elementary education! The Duke of Richmond and Lord Sandon, whose breath seemed almost taken away, replied that the points submitted to them were of great importance, and that they would be submitted to the Cabinet when the time came to consider whether the Education Act should be altered.

We have spoken below of the exciting scene at Monday's sitting of the French National Assembly, when M. Casimir-Perier's proposal to regard as "urgent" the definite organisation of the Republic was carried by a majority of four votes (345 to 341). This result came about by the divisions in the Right Centre party, about twenty-five of whom went with the majority, and some twenty more abstained from voting. The Government as such took no part in the decision, each minister voting according to his inclination. This close division does not promise any immediate result—the question having been referred to the Committee of Thirty, twenty of whom are strong Conservatives. But the task of devising constitutional laws, whether under the Septennate or Republic, is now imperative, and the alliance of a portion of the Right Centre with the Left Centre is a fact of great importance. Another effect of Monday's crisis has been to show the hopelessness of a restoration of the Monarchy, and the Duc de la Rochefoucauld-Bisaccia, who suddenly forced a vote on the subject, has been obliged to retire from the English Embassy, and his resignation was promptly accepted by Marshal MacMahon. The Committee of Thirty will have to report back again to the Assembly, so that some time must elapse before a final decision as to the future Government of France can be made.

THE LAST CRISIS IN THE FRENCH ASSEMBLY.

ANOTHER turn of the wheel in the Assembly at Versailles! This time, in favour of definitely organising Republican institutions. Two votes were taken on Monday—one accepting M. Casimir-Perier's motion for instructing the committee on the Constitutional Laws to assume for the basis of its labours M. Dufaure's bill of May 19, 1873, declaring that the Government of the French Republic was composed of two Chambers and a President, recognising Marshal MacMahon as the President of the Republic for seven years, and providing for the future revision of the Constitution, total or partial, by Constitutional Laws, was carried by 345 affirmatives as against 341 negatives; the other in reference to a proposition by the Duc de la Rochefoucauld-Bisaccia, declaring the Government of France to be a Monarchy, and the Throne to belong to the head of the House of France, which was rejected by a hundred majority. This would seem to indicate that even in the judgment of the National Assembly at Versailles the danger of continuing the present interregnum is growing serious, and that the only alternative before the Assembly being Republicanism or Cesarism, it would prefer to submit to the first. The formal vote on M. Casimir-Perier's motion was merely the question of "urgency," but the avowed and actual issue submitted for decision was between the Republic or the Empire.

We wish it were possible to regard this vote—small as is the majority which it exhibits—as a correct index of the will of the National Assembly. We strongly suspect, however, that the combination of parties to which it was owing, was for an immediate rather than a permanent object, and represented a tactical purpose rather than one of policy. Doubtless, it is significant enough, but it does not carry within itself any trustworthy assurance with regard to the future. It originated in the fear of Bonapartism. The election of M. Bourgoing for the department of the Nièvre, acted as a vivid flash of lightning on a dark night in disclosing to men of all parties in France, not merely the possibility but the probability, that by the further postponement of a definitely

organised Government there would be a speedy restoration of the Empire. Bonapartism is not strong in the present Assembly, as might have been anticipated from the time and circumstances of the election to which the Assembly owes its being. It has not been strong, and perhaps is not now, in the constituencies. But it is active, audacious, and officially experienced. It knows when to strike, and how to do so most effectively. Monarchy, whether Legitimist or Constitutional, has been proved to be impracticable. The Republic, however Conservative it may have been in spirit, has hitherto been passionately vetoed as a permanent form of Government by the Assembly at Versailles. It has even been found impossible as yet to organise the Septennate. Marshal MacMahon's Cabinet has confessed itself incompetent to direct the policy of France, and exists only to administer her several departmental services. Meanwhile, all great national interests, smitten by uncertainty, are going to the bad. This condition of affairs has its natural effect upon the public mind, which prefers anything to protracted suspense, and would even submit to Cesarism itself in order to escape from the multiplying chances of Anarchy.

It is necessary, however, to discriminate between the disposition of France and the partisan passions of the National Assembly. In the first case, stress of circumstances may drive the nation wrong. In the second case, there is no force of patriotism to keep the Assembly right. Supposing it to have done a good thing on Monday last, it by no means follows that it will persevere in upholding what it has done, throughout the coming, or even the present, week. It has rebuked Bonapartism on the one hand, and it has marked with contempt Legitimist Monarchy on the other. It has even (for the nonce) recognised the Republicanism of the Left Centre, and, to a small extent, there has been a common action between the Right and the Left. But no one can venture to predict how far this agreement will go. No one can say with certainty what is the end which it bodes. We should be glad to infer from what was decided on Monday last that concern for the country is at length getting the better of zeal for faction. We will not say that it is not so, but we have seen such a succession of barren crises during the last two or three years, that we are by no means assured of the practical worth of that which is just initiated. We would fain hope, even against hope, but we are sure only of this, that France—in which she has the sympathy of the civilised world—must be heartily weary of the antics to which contending factions at Versailles do not deem it beneath them to condescend.

Nevertheless, the gloom of French politics is not altogether untouched by a ray of light. Happily, the contests which divide the Assembly are not adjourned to the streets. Not a whisper is heard leading one to fear of an approaching appeal to physical force. It may be noted, moreover, that on the whole the tendency even of the present usurping Legislature has been for some time past from worse to better. The audacious reactionary schemes of the majority have been checked. The electoral rights of the people have not as yet been mutilated. And now, at length, something like legislative recognition has been accorded to the Republic. Possibly, this reasonable bias may become further developed. No one, we imagine, can yet feel sanguine that such will be the case. But everyone who wishes well to France will desire with all his heart that last Monday's proceedings in the Assembly at Versailles may prove to be the turning over of a new leaf in its history.

THE FRIENDLY SOCIETIES BILL.

THE provident savings of the working people are insignificant in proportion to their earnings and the possibilities of accumulation; they are also insignificant in comparison with the savings of the French and German operative classes. This is to say, in other words, that the English people are worse educated than their neighbours, for forethought is measured by education. It is considered wonderful that the Commissioners on Friendly Societies should be able to declare in their fourth report that four millions of persons are subscribers to such associations for mutual help, and that a sum of twelve millions sterling is at stake in them. But, in fact, such figures are not over creditable to the population. The whole store of years of saving, under the head represented by these societies, amounts but to one-fifth of the annual expenditure of the working classes in one single luxury. The figures might easily be reversed. There is no reason why the people, with their present earnings, and the reasonable price of neces-

saries, should not lay up sixty millions against a rainy day in these societies alone, and drink only twelve millions worth of beer and gin per annum. This is nearly what the French people are doing, and it is the reason for their marvellous recovery from the ruin of the German war. There is no work or "mission" to which a public man of ability could devote himself, with better certainty of advantaging his fellow-countrymen, than to spend his life in dinning into the ears of the people exhortations to greater economy, and instruction in the arts of accumulation. The French peasantry and workmen are a nation of capitalists; ours are comparatively a nation of spendthrifts. If the English people saved as the Continental peoples save, they would in ten years command the policy of the empire, and overthrow by mere weight of wealth and numbers every law and custom which stands in the way of progress and just government. The alliance between the drinking interest and the Obstructives is one which has its roots in the deepest realities of English life. It is the trump-card of the political power of darkness. Temperance, economy, providence, wealth—these are the links in a chain which bind victory to the chariot-wheels of a people. Drink, thriftlessness, dependence, pauperism, serfdom—these form another chain by which a nation is bound hand and foot to its evil traditions, to its dishonest priesthoods, and unrighteous monopolies.

The Bill for amending the laws respecting friendly societies draws attention to one department only of the people's savings, those by which they seek to provide, by mutual assurance, against sickness, age, times of poverty, and the expense or loss that comes with death. Such societies can flourish only when rooted in sound statistics: and the statistics with which most of them have satisfied themselves have been more or less unsound. More has been promised than the weekly payments can supply. In one case, the Manchester "Unity of Oddfellows" found, in a recent self-imposed examination of its financial condition, that there was a deficiency of assets as compared with liabilities to the amount of a million sterling. The chief element of weakness seems to be in the calculations for payments to the sick. The business of insurance against sickness and age requires far more delicate and complex calculations, and comprehends much more doubtful elements than that which deals with mortality only. It is found that the eighty-four London hospitals, containing 8,400 beds, which are filled eight times over during the year, receive one in fifty of the metropolitan population; therefore, more than one in twenty-five of the poorer sort of people every year. Sickness, therefore, is of frequent occurrence, and each trade has its own peculiar liabilities. To calculate these averages requires the utmost skill of the statistician; and such skill and prudence have not generally contrived the tables of friendly societies. To win subscribers the rates of payment have been fixed too low—with the result of ensuring their final bankruptcy.

The new bill proposes that Government shall publish statistical tables, embodying the best information attainable on the averages of disease and accident, and thus furnish a solid basis for mutual assurance. It must not be forgotten, however, that an element of uncertainty will attach to the most careful calculations, in consequence of the varying conditions of human life and changing trade, and therefore the tables will not be infallible. The people are ever disposed to expect absolute certainty from a Government warrant. As the *Pall Mall Gazette* rightly observes, "the ideas of the poor are vague, and consequently vast, about the power of persons in authority." The Government stamp on patent medicines has probably been one source of their popularity. We know that the Government religion is supposed to have been carefully examined before it was selected and established; and thus it will be with the statistical tables, and the Government registration of public societies. More will be inferred than is strictly warranted by the premises; and this is an argument for as little Government interference as possible. Sir Stafford Northcote appears to be choosing a wise medium in what he does and what he leaves undone. Parliament cannot assume the responsibilities which must after all rest on a man's own shoulders in selecting his Insurance Society. Parliament cannot ensure wise administration on the part of the directors. Parliament cannot ensure the fair quality of the lives assured. These elements of risk must be left to the watchfulness of the mutual assurers. But something can be done to prevent bankruptcy arising from false calculations, and the present bill, while, not forcing the Government statistics upon any, will afford due warning, as a storm-drum, to all, that there is danger ahead

where different averages are made the basis of combination. And it will lead the people to understand the limits of Government responsibility. If Humpty-Dumpty "has a great fall," through trusting in calculations where many elements of disturbance are left out of account, he will be taught that "not all the king's horses, nor all the king's men, can set Humpty-Dumpty up again."

The provisions of the bill founded on the report of the royal commission, are mainly these. First of all, accurate information is to be supplied for the future guidance of all friendly societies, so that if they persist in inadequate levies, or hold out extravagant promises, the probable sufferers may have fair warning of consequences. Next there is to be some organised and periodical valuation of the assets and liabilities of these societies. Of course the Government cannot undertake the management of the sick funds, but with regard to life insurance facilities are to be afforded for assuring smaller sums under Government liability. Registration is to be systematic and complete. There is to be one central office of registry for the whole kingdom, doing away with the separate registration for Scotland and Ireland. It is also proposed to divide the kingdom into forty or fifty districts, with officials to receive registrations and transmit them to the central office. The bill adopts the recommendations of the commissioners that there shall be but one class of certificate for all friendly societies without distinction. The Registrar will simply testify that there is nothing illegal in the constitution of the society, but he will not certify that the society has adopted the Government tables, and is therefore safe. That conclusion, or the contrary, is to be left to the observation and good sense of the subscribers.

With regard to burial societies, these are the great difficulty of the whole system, for it is among them that the largest amount of fraud and injustice, and sometimes something worse, perhaps, is found to exist. An attempt is to be made in this bill to put some check upon their known evils by providing a proper system of collection, and by prohibiting the insurance of any infant below the age of three years. No child under five years of age is to be insured for more than £1; under ten years, for more than 10s. Trade unions are not to be deemed unlawful merely because in restraint of trade, but power is not given to enforce payments or contracts for purposes of restraint of trade.

The connection between the improvident habits of the people and the heavy burden inflicted by the most thriftless on the industrious part of the nation, is a subject which deserves more consideration than it receives. At present there is no attempt made to distinguish between the more and less deserving portion of the pauper population, and the existence of any provision against want, by previous subscription for an annuity, is taken as an argument for refusal of parochial relief. It deserves to be considered whether there ought not to be a reward held out to economy and forethought among the very poor, by restricting out-door relief to those who have made some previous effort at provision against age and sickness. Instead of requiring desperate improvidence as a *sine qua non* for parochial assistance, we might at once morally elevate the poorest by holding out to them a premium on prevision and economy, and lighten the burden of the ratepayer. But this is a subject too vast to discuss at the end of an article. We wish Sir Stafford Northcote all success in carrying out the beneficent intentions of the proposed measure, whether in the present session, or as Mr. George Potter desires, in the next.

THE FARMERS' ULTIMATUM.

THE letter of Mr. Bird which appeared in our columns last week, demands a few words in reply.

1. Mr. Bird is mistaken in supposing that men hired by the quarter could not strike without a quarter's notice (which the Unions now agree to give if the farmers will come to terms). They could strike without a day's notice at the end of each quarter.

2. We quite agree with Mr. Bird as to the legitimate sphere and objects of a fairly conducted Union; and our argument is that the farmers have now a favourable opportunity of getting objectionable rules altered, and of obtaining pledges that the existing Union shall be fairly conducted.

3. It is not correct to say that regulating the supply of labour is the last thing the Unions attempt to do. They encourage migration and emigration, and give their members information as to where wages are highest, on account of a deficient supply of labour.

4. We do not defend the abuses of Unionism,

but maintain that without it men who have to work for their daily bread do not stand on an equality with capitalists in the "higgling of the market."

5. The farmers have shown their strength to resist what they think to be unfair demands on the part of the men, and neither they nor Mr. Bird can tell what "favourable terms" they might obtain by now treating with the Unions.

CORN FLOUR AS FOOD.

WE gladly give insertion to the subjoined letter from Mr. W. F. Barrett, whose reputation as a scientific man gives great weight to his views on the subject with which he deals. It must be confessed that the subsequent evidence given before the Parliamentary Committee indicates that we might have wisely withheld any decided expression of opinion on the subject till the witnesses on both sides had been heard. Our article, therefore, which was rather intended to present a general view of allegations as to food adulteration of unquestionable public interest, was perhaps too hasty a verdict on points that are still *sub judice*, and it contained various crude expressions—one of them referred to by our correspondent—which certainly would not have been allowed to be published if it had not happened that, owing to a special exigency as we were going to press, that particular article entirely escaped editorial revision. Thus the article was far more the expression of individual idiosyncrasies than is desirable in such a case, or is usual in our editorial columns.

It is well for the general public that on a practical question of wide-spread interest issue has been fairly joined, though it is inexplicable that there should be such a conflict of authority amongst experts. It is, however, to be remembered that a variety of influences may operate, consciously or unconsciously, to draw experts to a very positive conclusion; so that the opinion of quiet scientific investigators, like Dr. Pereira for instance, is *per se* more worthy of acceptance than the dicta of those who may eagerly themselves into a passing controversy. Whether or not it be found that the weight of authority is for or against the nutritious qualities of cornflour, thus much is clear—(1) that those who prepare it for the use of the public are not obliged as yet to accept the conclusion that they are offering an injurious article; and (2) that consumers, seeing how "doctors differ," may without rashness consult their own experience. If cornflour—an article of almost universal use—be so void of nutriment as Mr. Bartlett alleges, it might be expected to tell largely upon the bills of mortality, and it is a perfect marvel that thousands upon thousands of heads of families—a good percentage of whom must be observant, sensible people—have failed to discover by very obvious signs that it is "worthless as an article of food."—The fact is that Mr. Bartlett, and those who advocate the same views, prove too much. Why is farinaceous food always given to the most delicate invalids?

The following is Mr. Barrett's letter:—

Sir,—Your leading article of last week on the Adulteration of Food is so likely to mislead the public that I hope you will allow me, as a scientific man, to correct some of its more important errors. The article is based upon the statements made by a volunteer witness before the House of Commons Committee on Adulteration. Whereupon you warn your readers against the use of cornflour by saying "We shall avoid it for the future." Such a statement can only excite a smile in the merest tyro in physiology. For cornflour is a farinaceous food precisely similar to sago, tapioca, or arrowroot. Regarding these articles of diet, one of the most eminent authorities, Dr. Pereira, remarks in his work on "Food and Diet," that "they form an easily digested food, . . . a necessary article of food without which man could not exist. Farinaceous food is the least irritating of all aliments. It remains on the stomach when every other article of food is rejected." Again, Dr. E. Smith, in his recent work on "Foods," states that "the members of this class are particularly useful as food for the children and the sick."

Mr. Sutton, of Norwich, a well-known man of science, gives similar evidence. Dr. Cameron, a scientific man of eminence in Dublin, Professor of Hygiene in the Royal College of Surgeons, and a subsequent witness before the Parliamentary Committee, stated that he considered cornflour prepared from rice, and made as directed on the British cornflour packets, to be highly nutritious for children and invalids, and that his own six children, who were remarkably healthy, were chiefly fed upon this very substance. This evidence has been abundantly confirmed by every other scientific man of note who has been examined before the committee.

Moreover, it is right for your readers to know that this good principle so flippantly pronounced to be worthless by an unknown man, happens to be the sub-

stance which constitutes nearly ninety per cent. of the actual food consumed by the immense majority of the human race.

Yours obediently,

W. F. BARRETT, F.C.S., F.R.S.E., M.R.S.A.,
Professor of Physics in the Royal College of Science,
Dublin.

June 15, 1874.

The evidence given by Dr. Cameron on Wednesday before the Parliamentary Committee is thus summarised in the *Times*:—"He had read the evidence of Mr. Bartlett as to the alleged want of nutrition in starch, or, in other words, in 'cornflour,' and he thought the answer to this was that flours were largely prescribed for sick people and children, and, besides, there was 70 per cent. of starch in wheaten flour. He did think that the manufacturer removed some albuminous matter, and, as the manufacture of the 'prepared' flours was costly, the manufacturers might as well sell the ground flours, but then they would not be acceptable to some. In fact, his own six children had been largely brought up on prepared flours, and he could testify to their goodness, and he would have over from Ireland the 'whole six' if the committee wanted to see specimens of the result of the foods. The great value of these flours was that they were easily prepared for food. Starches formed a large part of food generally, and there was nothing to prevent the digestion of starches in children, except in babies under two months old."

On Monday Dr. Augustus Voelcke, chemist to the Royal Agricultural Society, was examined at some length, and in the course of his evidence he said that the various preparations of cornflour, arrowroot, tapioca, and sago were mainly composed of starch, which, it was well known, would not support life by itself, any more than calves' foot jelly or Liebig's extract of meat. At the same time, the starch was an important element of nutrition; and, in a practical point of view, a more valuable food constituent than gluten. Thus, food rich in starch, as cornflour was, and comparatively poor in gluten, had a higher value than farinaceous food containing a larger percentage of gluten and a smaller percentage of starch. Cornflour was certainly not prejudicial to health, and was an excellent article of food for infants and invalids in conjunction with milk. Fine white wheaten flour, which was cheaper than the coarser part of the grain, contained much less gluten than the bran; and the bran, which was not half the price, contained from 20 to 22 per cent. of albuminous matter. Dr. Voelcke was in favour of establishing an analytical court of appeal, for he was convinced that the food analysts by their excesses had been the greatest enemies of the Act.

In a letter to the *Times* the well-known firm of Messrs. Brown and Polson remark that it seems somewhat strange that it should have been reserved to Mr. Bartlett to discover and publish the demerits of "cornflour," which all the M.D.'s in the kingdom have not known, or, if they have known, have supinely omitted to proclaim, and have generally prescribed it in their practice. "We admit that cornflour is a pure starch, not common starch, however, which is seldom pure; but we deny the imputation of ignorance alleged by Dr. Bartlett, and also the implied charge of 'selling an article as another than what it is,' which latter charge he seems disposed graciously to forego for the minor one of ignorance on our part. Our statement, then, is that cornflour is a pure starch, that it is good for food, invaluable for children and persons of weak digestion, and useful to all as an accessory to the daily diet. This has been our statement from the first. The objection to cornflour that it is a pure starch, applies equally to arrowroot, sago, and tapioca, which are also pure starches; and rice and potatoes may also be included too, as the nitrogenous element is in them almost entirely wanting; while butter, cream, sugar, fat, and oil, are equally devoid of nitrogen, which is the great disqualification Dr. Bartlett in his wisdom alleges against cornflour."

SKETCHES IN PARLIAMENT.

(From a Correspondent in the Gallery.)

Mr. Richard moved last Wednesday the repeal of the 25th Clause of the Education Act in a Bill which was a model of brevity. The same remark does not apply to the bulk of the speeches made thereupon, and on the whole the debate was dull, everybody knowing how it would end, and believing that it was one of the few subjects on which no new thing could be said. Towards four o'clock, however, when Mr. Forster got up to speak, the House filled, and presented an appearance of some animation. The right hon. gentleman was evidently weary under the task of defending a clause which has had such a marked influence upon his political position, and possibly upon his political career. But of course he stood up manfully for it, and made the best of the arguments that lay to his hand. The climax of interest in the sitting arose when Mr. Lowe got up, and, breaking the silence which official position has for some years placed upon his lips, openly declared against the 25th Clause, and announced his intention of voting with the Nonconformists. This promise he fulfilled when the

division was called, and not only he, but Mr. Stansfeld, the Marquis of Hartington, Mr. Goschen, and other members of the Ministry under whose régime the clause became law, walked out into the lobby with the hon. member for Merthyr. Of course, the motion was defeated by a large majority; but it was something gained to elicit such a remarkable demonstration of opinion on the part of members of the Ministry whom the opponents of the 25th Clause are sometimes bitterly accused of having done much to place in its present position.

On Thursday the first intimation of the approach of the suffocating part of the session was given by the motion of Mr. Gathorne Hardy to take Tuesdays from private members. The motion stood in the name of Mr. Disraeli, but the right hon. gentleman was, during the latter part of the week, suffering from an attack of gout, which prevented his attendance. A long conversation ensued, but private members "needs must when the" Premier "drives," and eventually the resolution was agreed to. Mr. Croes then rose to move the second reading of the Factories (Health of Women) Bill, which, strange as it may appear on the face of it, found in Mr. Fawcett its determined opponent. Mr. Fawcett's objection was based chiefly on the broad principle that the thing was sure to find its own level, and that it was inexpedient to impose new legislative restrictions upon the number of hours during which adults might work. The learned professor found, however, only 79 supporters against the 295 voters marshalled under the Government whip, and so the bill passed its second reading.

On Friday Mr. Newdegate managed to bring on his long-pending motion respecting conventual institutions. After hanging about the orders all through the session, the hon. member was convinced—and his mind is not one constitutionally prone to receive conviction—that it was hopeless to attempt to find an opportunity for making a statement on moving the second reading of a bill. Accordingly, availing himself of the forms of the House, he obtained the discharge of the order for the second reading of his bill, and placed on the paper a notice of motion on going into committee of supply, declaring the "expediency of Her Majesty's Ministers introducing a bill appointing commissioners to inquire as to monastic and conventual institutions in Great Britain." Of course Mr. Newdegate knew that Her Majesty's Ministers would do no such thing; but the moving of the resolution gave the desired opening for making a speech, and that was better than nothing.

The speech was, if possible, a trifle sadder than Mr. Newdegate's average utterances. The melancholy Jacques would at any time be a fool to the member for North Warwickshire; but on Friday he must have been held by contrariness to be quite a mirthful individual. Sir George Bowyer, who evidently takes Mr. Newdegate's proceedings in quite a serious light, waxed very warm on hearing of the hon. member's version of the Lady Talbot and other choice scandals, and the Speaker had once to interfere to part (in the Parliamentary sense of the word) the two old ladies. Sir John Kennaway, holding opinions akin to those of which Mr. Newdegate has long constituted himself champion, delicately insinuated, in the form of a friendly amendment, a resolution better calculated to command votes; and he moved it in a moderate speech. But Mr. Gathorne Hardy would accept neither motion nor amendment, though he declared his readiness to grant the returns for papers relating to a subject for which Mr. Newdegate would, later in the evening, move, and in this position he was on the division supported by a large majority. When the debate appeared to be happily drawing to a close, The O'Gorman interposed his burly form, and treated the House to one of the most extraordinary speeches ever heard within its walls. The hon. and gallant member, by the way of quashing the motion, supposed the case of an allegorical nun whom one of the commissioners foreshadowed by Mr. Newdegate's motion should have called upon. He gave an imaginary conversation passing between the Royal Commission and the nun, which was of itself a very singular composition. But before he had progressed far with it he so got himself mixed up with the nun, and both with her murdered relations, that the House did not know which was which, and when, in dramatic tones, he thundered forth, "I have a sister; her name is Sophia," the laughter swelled to a roar, amidst which The O'Gorman was seen rather than heard offering up "to the immortal gods" a prayer which he was supposing the remorseful Royal Commission to have had rent from his soul by the observations of "this poor young woman," as The

O'Gorman once called the nun: I do not know whether anyone can make head or tail of this summary of the hon. gentleman's observations. If he can I am afraid I have failed in giving a faithful impression of it.

Monday saw the Scotch Church Patronage Bill virtually passed through the Lords, the third reading being merely a matter of form. The Public Worship Regulation Bill was also passed through committee with unexpected celerity; the Bishop of Peterborough withdrawing his amendments. A large House had gathered to hear the expected debate, and the visitors' galleries were crowded with ladies. In the House of Commons Mr. Lyon Playfair moved for a select committee to consider how the ministerial responsibility under which the votes for education, art, and science are administered, might be better secured. Dr. Playfair's speech was practically a plea for the creation of the office of Minister of Education, and was met by Mr. Disraeli (back after his touch of gout) with a lively, and, for the Ministerialists, a convincing speech.

NEW FOUNDATION-DAY AT MILL HILL SCHOOL.

It is well known that under the régime of its present head-master, Dr. Weymouth, and his able staff of assistants, Mill Hill has emerged from the cloud which had temporarily obscured its glories; but the annual celebration which took place last Wednesday afforded abundant evidence that it is rapidly regaining its ancient prestige, and something more. From the current number of the *Mill Hill Magazine* (issued in anticipation of the event, and with its able articles and interesting intelligence, giving in itself no slight indication of the progress of the institution), we learn that the number of scholars on the roll is now 140, viz., seniors 83, and juniors 57. To accommodate the increasing numbers, it has been found necessary to provide new class-rooms. This has been accomplished by the conversion of the old playroom and gymnasium, for which suitable provision is made elsewhere. Efforts are also being made to secure a swimming-bath at an estimated cost of £600, but a formidable obstacle has to be encountered in the want of water. The *Magazine* also reproduces the eulogy pronounced by Professor MacLagan on Dr. Murray, the highly-distinguished vice-master of the school, when the University of Edinburgh recently bestowed on that gentleman its highest honorary degree of LL.D. for his eminence in philology, and the fact that Mill Hill has been enabled to secure the services of so distinguished a scholar as the chief coadjutor of Dr. Weymouth must be taken as an important element in its reasured success.

The fine but not oppressively hot weather of Wednesday largely contributed to the enjoyment of the trip to Mill-hill, and upwards of three hundred guests availed themselves of the hospitality of the governors. Luncheon was provided in a spacious marquee in the grounds, and the boys, who had dined together earlier in the day, were admitted to hear the speeches which followed.

EDWARD BAINES, Esq., who presided, gave the health of the "Queen," which was drunk with the usual honours.

The Rev. Dr. EDMOND, as vice-chairman, then proposed the health of the head-master, Dr. Weymouth, which he thought would very appropriately follow the last toast, for what could more fitly follow the British realm than the "kingdom of Mill Hill School," since the qualities which would enable a man to rule such an institution efficiently would enable him to sway a sceptre. Dr. Edmond regretted that his personal acquaintance with Dr. Weymouth had been but slender, but his eulogy on him would on that account be free from the partiality of personal friendship. But there was no need for his own testimony, the boys (to whom he pointed) bore sufficient testimony to the admirable qualities of their chief instructor.

Dr. WEYMOUTH, in acknowledging the toast, referred to the many gratifying proofs he observed of interest in the prosperity of the institution. Twenty-five years ago the school had attained greater eminence than at any previous period, but it had now reached a higher point, there being 140 boys in the school. This success had been achieved, under God's blessing, not without hard work and persevering effort. The assistance of kind friends had also materially contributed to so satisfactory a result, and in this respect the school had been largely indebted to the lady resident, and to the assistant masters, especially Mr. Nettleship, Dr. Murray, and the Rev. Robert Harley. Still, though pleased, he was not satisfied. The number of boys might not reach 500, but as they were not hampered by sectarianism, nor required to teach this or that catechism, while they enjoyed perfect freedom to teach what was in the Bible, the school ought to grow. The Doctor then referred to the subject of material enlargement, alluding to the new class rooms mentioned above, and adding that further accommodation would be provided for boarders. A cottage for six or seven had already been taken on the other side of the road. Some of the boys would reside with Dr. Murray and others with Mr. Harley, and it was hoped that a large boarding-house would soon be established under the supervision of the latter gentleman. But

there were other matters as to which he must exercise his privilege to grumble. One was the want of a swimming-bath (mentioned above), for the construction of which an eminent professional gentleman has given his valuable services, and he hoped that the want of water would in some measure be supplied by the rainfall on the thirteen acres of their own property. It was very desirable too that their cricket-field should be made level, while the head-master himself was residing in as uncomfortable a house as was to met with within ten miles. Dr. Weymouth concluded by cordially acknowledging the kindness with which his health had been drunk.

The Rev. E. WHITE, in proposing the healths of the vice-master and the assistant-masters, recalled the days when, more than forty years ago, he had himself studied in the school under the direction of Mr. Ryland and Mr. Birks, and drew a vivid contrast between the discipline of those days and the present, greatly to the advantage of the latter. Sir John Pakington had said that the schoolmaster was the school, and Dr. Weymouth had been very fortunate in surrounding himself with an honest and able staff of assistant-masters. Mr. Harley was a distinguished mathematician, and was held in high honour by the British Association, where he had several times met him. Mr. Lightwood had obtained high honours at the London University, while that of Edinburgh had somewhat departed from their usual course that they might be enabled to confer their highest honour on Dr. Murray. It was a grand thing to have an institution like Mill Hill. Mr. White proceeded to urge the necessity for improved culture, and quoted a recent case of a magazine, which, though edited by a D.D., had actually attacked the Newtonian system. He closed by alluding to the material improvements which had been made in the school since his time, and which rendered it difficult for him to identify the old place.

The Rev. R. HARLEY, in acknowledging the toast, referred to the improved position of the school both as to the staff of masters and the number of the boys, and said that the feeling uppermost in his heart was one of gratitude to God. It was satisfactory to know that the growth had been steady and natural, and was not the result of a forcing power which could not be maintained. In allusion to some of the minor features in the management of the school, Mr. Harley quoted the distich "games and grub make a school go up," and said that through the excellent management of the lady superintendent, and the generosity of the governors, the table provided for the boys was such as few schools could boast. As chairman of the games committee, he was very anxious for the erection of a new gymnasium, and testified to the value of athletic exercises as conducive to a free, open and generous spirit. Moreover, the boys who were the most prominent in these exercises were often the most successful in their studies. He concluded by appealing to the company to support the *Mill Hill Magazine*, and thanking Mr. White, whom he considered fairly entitled to the degree of "Dr."

Dr. MURRAY added his thanks on his own behalf and that of the assistant masters. While the success of the school was chiefly due to the headmaster, who to the kingly qualities of an Agamemnon in his government of the boys, had added the thoughtful discrimination of a Nestor in the selection of his assistants, the enthusiastic co-operation of those assistants was essentially necessary, and it had been amply rendered. At the same time the masters had always taken an active interest in the avocations of the boys out of school, and had thus come to be regarded by them rather in the character of friends. Dr. Murray put in an earnest plea for 250 additional subscribers to the *Magazine*, the cost being but 3s. 3d. a year, and thankfully acknowledged the kindness with which his name had been mentioned.

The Rev. A. HANWAY, in proposing the health of Miss Cooke, the lady-resident, gallantly suggested that the toast ought to have been given earlier, for, after all that had been so worthily said in honour of the masters, where would they have been but for the lady superintendent? Boys really needed not so much to be mastered, as to be mothered.

Dr. STORREAR, in giving the toast of the day, "Prosperity to Mill Hill School," referred with great satisfaction to the recent advance of the school in both numbers and scholarship, the latter attested by outside examinations, viz., the Cambridge local ones, and that for matriculation in the London University. But he hoped that an effort would be made to clear off the debt of 12,000l., that the annual charge it entailed might be devoted to the purposes of the school.

Dr. G. HARLEY, in proposing "The health of the old Boys" adduced the example of Dr. Jacobson, Judge Talfourd, Professor Challis, and other departed worthies, as well as that of many gentlemen then present, as a stimulus to the present scholars, and coupled the toast with the name of William Edwards, Esq.

Mr. EDWARDS felt some diffidence in responding in the presence of his senior, Mr. White, but alluded with much satisfaction to the progress of the school, and hoped that it would continue. Among other evidences of that progress was the spacious tabernacle in which they were assembled, the hall in which they had been accustomed to meet having become insufficient for the large number of guests.

Mr. T. SCRUTTON, as treasurer, humorously pressed for additional subscriptions to the magazine, so that it might be conducted on sound business principles, and having begged a holiday for the boys

next day, proposed the health of the visitors, which was acknowledged by Mr. PAYNE.

The Rev. Dr. MANNING then gave the health of the chairman and vice-chairman, which was acknowledged by Mr. BAINES and Dr. EDMOND.

The company then adjourned to the chapel to witness the distribution of the prizes. This was prefaced by a brief report from Dr. Weymouth, in which he testified to the truthfulness, rectitude, and manliness which characterised the conduct of the boys. As the most trustworthy test of the proficiency of the boys, the whole of the upper school had been sent to the Cambridge local examination, and no fewer than thirty had passed, which number had been exceeded but by five schools throughout England, and they were all much larger.

Mr. Baines proceeded to distribute the prizes. They consisted, in addition to the medals and Scholarship, of a number of costly books, volumes of music, mathematical instruments, field-glasses, &c., several being the gifts of the masters, the secretary (the Rev. R. H. Marten, B.A.), the treasurer (Thomas Scrutton, Esq.), and other gentlemen. The following is the list:—

Good Conduct Prize (awarded partly by the votes of the boys).—Thomas Alfred Gurney and Arthur Cromwell Field.

Upper School Prizes, awarded to boys who passed the Cambridge local examinations at the Mill-hill Centre in December, 1873, with honours.—Seniors in First-class Honours—W. Marston and E. S. Weymouth. Senior in Third-class Honours—E. R. Prentice. Juniors in Third-class Honours—L. Dewhurst, A. A. Hannay, H. Harley, F. H. Thorpe, and W. L. Whyte.

Form Prizes awarded to those forms which were not sent in to the Cambridge local examinations.—Junior Fourth Form—A. Thorpe, E. H. Cook, G. Unwin, G. W. Roper. Third Form—T. B. Blaxall, C. R. Lees, F. Perry, A. Doulton. Second Form—F. H. Cockle, R. H. Marten, H. S. Millar, J. F. Curwen. First Form—J. H. Johnson, F. Ritchie.

Gold Medal for English Essays—T. A. Gurney.

Silver Medal—W. C. Wells.

Bousfield Scholarship, of 50*l.*, tenable for three years—E. S. Weymouth. Extra prize of 50*l.* from the same fund—W. Marston.

EXTRA PRIZES.

The Edward Sheffield Prizes, for proficiency in the languages, literatures, history, and antiquities of ancient Greece and Rome, divided between E. S. Weymouth and W. Marston.

As above, open only to boys under 14—H. Harley.

English Verse, boys over 16 (subject, "The Sacred Band at Chceronea, a Pindaric ode)—T. A. Gurney; boys under 16 (subject, "King Alfred and the Cakes," in ballad style)—H. Harley. English Literature, boys under 16—F. H. Thorpe. Mathematics, boys over 15—W. Marston; boys over 15, not being in the sixth form, second prize—J. W. James; boys under 15—W. A. Statham; 2, H. Harley. Scripture Knowledge—T. A. Gurney; second prize, E. S. Weymouth. Greek Text of New Testament—Divided between W. Marston and E. S. Weymouth. German—A. E. Sprague. Writing—A. A. Hannay. Collection of British Plants—W. E. Chambers. Collection of Insects—H. T. Atkin. Choral and Solo Singing—F. H. Thorpe. Choral Singing—H. T. Atkin, T. R. Dallmeyer, P. G. Davis, G. J. Goodman, J. W. James, E. Leonard, E. P. Powell, H. W. Southcombe, W. W. Trenchard, and E. S. Weymouth. Natural Philosophy, Lower School, Michaelmas term, 1873, H. W. Southcombe; 2nd prize, C. E. Southwell; Lent term, 1874, Doulton. Early English, divided between T. A. Gurney and W. Marston. Drawings, 1st prize, A. Edwards; 2nd, J. G. Goodman; extra, R. Homan.

In Memoriam Prizes.—On obtaining scholarships tenable at the school. Senior—F. H. Thorpe. Juniors—Hodgson and A. Thorpe. On passing the Cambridge local examinations without honours. Seniors—J. Bickford, W. W. Callander, A. Edwards, J. G. Furnivall, S. Goward, J. James, C. S. Layton, J. Panks, J. S. Puckridge, W. A. Rowell, H. A. Ritchie, J. Ritchie, H. K. Smith, J. P. Scrutton, and R. Temperley. Juniors—R. R. Bennett, J. W. Bennett, H. M. Kersey, R. Morris, F. S. Preston, R. H. Spence, and R. J. Wells.

Mr. BAINES added a few remarks, in the course of which he stated that while the seniors had so honourably distinguished themselves, the juniors had hardly equalled the efforts of last year. While this slight falling off proved that there was no royal road to learning even at Mill-hill, it was, he believed, mainly due to some little eccentricities in the choice of books by the examiners, which he had reason to hope would be avoided in future years. Then, addressing the boys, Mr. Baines urged the importance of perseverance in their studies, and warned them of the life-long mischief which would ensue should they stop short of the mark at which they should aim.

The veteran Dr. MOFFAT proceeded to enforce on the boys the advice of the chairman by illustrations drawn from his own missionary experience, and elicited three hearty cheers by a promise to give them a lecture on a future occasion.

Tea was then provided in the large hall, where were displayed the boys' drawings and collections of plants and insects. Some excellent organ solos by Messrs. C. R. Niederheitmann and R. Payne, and choral music by the boys, under the direction of the latter gentleman, followed in the chapel, and a series of out-door games concluded the proceedings of this very enjoyable day.

Literature.

THE MYSTERIES OF CHRISTIANITY.*

This is the second series of the Baird Lectures, recently instituted by Mr. James Baird, the donor of half-a-million sterling to the Church of Scotland. The first series, Dr. Jamieson's volume on the Inspiration of the Holy Scriptures, came under notice in our columns a few months ago. Our readers may remember that Dr. Jamieson's treatment of his important theme set us a-thinking about the advantages and disadvantages of seeing able advocates for the defence of a prescribed scheme of doctrine. In such circumstances freshness of thought, independence of view, are not to be looked for. It is much if we find thorough honesty of mind, freedom from prejudice, resolute rejection of mere plausibilities, and loyalty to truth at all hazards. Of course it must be admitted that in a manner all writers on Christian evidences are advocates. They have chosen their side, they are partisans of what they believe to be Divine truth, but partisans nevertheless. None of them, therefore, is secure from the danger of one-sidedness of view, of partiality in the weighing of evidences, and special pleading in argumentation; and this danger is inherent in the nature of the case. Whenever we are dealing with matters which nearly concern human welfare, whether politics, or ethics, or religion, it is simply impossible for us to discuss them with the ice-cold impartiality with which we examine a chain of reasoning in geometry or algebra. The sceptic is as liable to be biased as the believer. True, while he maintains an attitude of Gallic-like indifference to all religious questions, his superficial impartiality of mind may give him a keen perception of the fallaciousness of some of the arguments pressed upon his attention; but, on the other hand, the very indifference of his mental attitude renders him incapable of seeing the force of other arguments. And from the moment when he casts away indifference, and starts in earnest quest of spiritual truth, the more intense his desire to arrive at some definite conclusion, the greater his danger of too hastily adopting or rejecting whatever system is under his examination. It is as vain for any of us to pretend to absolute impartiality as to absolute infallibility of judgment. Nevertheless, human judgment is not untrustworthy because liable to error. As patience, caution, a careful elimination of all ascertainable causes of error, and repeated observation of facts and verification of results, do enable us to attain to conclusions well worthy of our secure reliance in spite of our acknowledged fallibility, so the same care and caution persistently exercised will guard us against being led astray by our acknowledged partiality. When the advocate of Christianity duly recognises that he is pleading for the God of truth, for Him who came to found His kingdom upon the truth, by the power of the Spirit of Truth; when his faith is strongest in the inviolability of truth; when he thinks and prays and speaks in the realised presence of the source of all truth, his human liability to error from a partial self-chosen view of things will be reduced to a minimum. Moreover, the ideal apologist himself constructs the Christianity for which he pleads: that is, he does not receive a system of doctrine *ab extra* which he forces his own mind to believe, and then endeavours to impose as a fetter upon the free thought of others. He is himself first a searcher, an inquirer, beginning from the standpoint of spiritual ignorance or unbelief, and gradually led by the Divine Spirit to that perception of the truth and reality of the Christian life which he desires to impart to others as it was imparted to himself. Even a believer who starts with the acceptance of the inspiration of the Scriptures according to the theory of Dr. Jamieson, has yet a large liberty of spirit. For the field of the Bible is so wide that the human mind can range up and down within its limits, and extract from it mental aliments of various kinds. In this case, too, the advocate of Christianity, though he has clearly abdicated his mental freedom in homage to the Book, yet finds a considerable scope for the exercise of an impartial discrimination in the interpretation of the Book; and he may be said, in a secondary sense, to construct for himself, under the teaching of the Divine Spirit, the scheme of doctrine he propounds to others. In these cases the suspicion of partisanship is greatly weakened, if not altogether dispelled, because the apologist pleads for truth which has been revealed to him personally, as

to which he formerly held quite another position, either in ignorance, indifference, or opposition. He has been upon the other side; and may mentally regard both sides now, while he contends for that which he believes to be true against the erroneous side.

But now mark how different is the situation of learned doctors of Divinity, like Drs. Jamieson and Crawford, who are apologists for a scheme of doctrine formulated for them by others. It would be absurd to pretend that any man in the nineteenth century can take the standards of the Church of Scotland and hold them for his own with the same freedom of individual choice, as if he had entered upon the study of the Scriptures independently of any church creed. The Westminster Confession is the outcome of a variety of minds in different ages and countries, the painful result of long years of frightful religious contention. In it the large indefiniteness of Scriptural allusions and figurative language, the wonderful liberty of Scripture which fears not logical inconsistency, the reticence of Scripture on the borders of many matters very attractive to human inquisitiveness, are all exchanged for a dry rigid inelastic set of logical propositions, based, indeed upon the faithful interpretation of the sacred writings so far as its authors were able to attain thereto, but not so like the living word of the Bible as the frozen iceberg is like the uncrystallised water which pervades the atmosphere, distils in the dew, drops in the rain, is taken up by vegetable and animal life, and forms great part of the substance of man's physical frame. For the process of mental crystallisation is directly the reverse of the physical in this—that whereas water solidifying into ice rejects what belongs not to its own nature, and the flake of ice is clean and bright which we raise from the surface of a muddy pool; in our human process of reducing the Bible to a logical system there always mixes much of the impurity of our own mental imperfection. What creed was ever drawn up, quite clear from the influence of theological controversy, party bigotry, desire to enforce the views of a majority or perhaps a minority upon all, and as a result, from some straining or limiting this sense of the Scriptures, to conform to the dominant theology?

From these considerations we cannot but regard the value of these Baird lectures as greatly deteriorated by the conditions on which they are called into being. In actual examination of the first series we found abundant confirmation of our fears. The second series contains less positive illustration of our remarks because of its very slight contribution to the defence of Christian truth. So far as it goes, it certainly accomplishes its proposed end. The author's aim, as briefly but sufficiently set forth in his preface, is "not to attempt a solution of the mysteries connected with some of the great doctrines of revelation, but to show that the 'mysteriousness' of these doctrines, however 'inexplicable,' is no sufficient reason either for 'excluding them from the place they occupy among the articles of the Christian faith, or for discrediting the Christian system as containing them.'" This not very difficult task Dr. Crawford has executed with reasonable clearness, though not without a repetition of himself, which is rather wearisome. It should not require twelve lectures extended to four hundred pages to make it evident to the dullest capacity that all the universe is shrouded in mystery, that the simplest phenomena with which we are most familiar, and which the ignorant mind is apt to deceive itself into imagining it perfectly comprehends, are all based upon inexplicable mysteries. The proof of Dr. Crawford's proposition might very well have been condensed into a pamphlet, or delivered in three or four lectures, without omitting a single argument or illustration contained in this volume. While complaining of reiteration, and of the introduction of irrelevant matter, we gladly acknowledge that parts of these lectures shine with lucid statement, interspersed with well-chosen and forcible illustrations. The mysteries of mathematics and mechanics, of biology and metaphysics, are set in array against the sceptic, and marched down upon him in charge after charge, until the defender of the absurd position that mere mysteriousness is a sufficient reason for rejecting Scripture doctrines has no choice left to him but to surrender at discretion.

These lectures may accomplish a defensive result. Adherents of the established theology of the Church of Scotland who have been disposed to stumble at the difficulties of certain doctrines will be persuaded that difficulty alone is no sufficient ground for rejecting them. But as part of a series of courses of lectures intended to prove the truth of Christianity to a sceptic, we fear they will not count for much. The

* *The Mysteries of Christianity: being the Baird Lectures for 1874.* By T. I. CRAWFORD, D.D., F.R.S.E. (W. Blackwood and Sons.)

reason is this. They assume throughout that certain doctrines are true, and clearly taught in Scripture, without attempting to establish concerning them either the one thing or the other. Now we do not blame Dr. Crawford for this. It would be unreasonable to demand of him the execution of a task not at all proposed in his programme. But we do blame the Baird Lectures as a whole. If we accept Dr. Jamieson's book as having accomplished its task—viz., the proof of the plenaf inspiration of the Bible, the next step in the chain of evidences must be to establish the doctrines of the Church of Scotland from the Bible. That having been successfully achieved, Dr. Crawford's book would come in its right place as answering those who would impugn those doctrines on account of their involving mysteries. But, as the matter now stands, many sincere believers in Christianity who read this volume will repeatedly demur to the theological views which Dr. Crawford assumes to be established; and sceptical minds will sweep his whole argument away with the simple remark, that while they never permit mysteriousness in nature or science to interfere with their acceptance of that which is proved and known fact, the doctrines of the lecturer are very far from being proved and known, and therefore it is quite premature to discuss the effect their mysteriousness ought to have upon our minds.

THE SCOTTISH WAR OF INDEPENDENCE.*

For reasons likely to affect the popularity of this book it is a pity that Mr. Burns has concerned himself quite so much with causes and effects. But instead of our being at once introduced to the stirring scenes and incidents of the wars of Wallace and of Bruce, we begin at the beginning of Scottish history, and are entertained with long chapters on "Race"—on Picts, Scots, and Britons—and so forth. This will make the work all the more welcome and useful to historical students; but will certainly not tend to cause a "run" upon it at the libraries. For, in Mr. Burns' view, the antecedents of the War of Independence properly embrace the whole of early Scottish history, and its effects reach down to our own day. The tracing out of the latter is more in the line of success as touching closely on contemporary interests, but the dryness that is somehow felt—whether arising from the perpetual plottings or counter-plottings of those concerned in it, or only from the lack of imagination in those who have handled it—is not entirely conquered in Mr. Burns' case. But when he comes down to his own proper period, he writes with clearness and often with force. He describes the warfare well, never failing to give you a glimpse of the principles that lay behind it; indeed, he is so concerned to gather up and present as a whole "the lessons that lie on the face of the history," that he may be said to have given us, together with the history, some approach to the philosophy of it. He thus sums up the "leading idea" of the Scottish nation:—

"Among every people destined to present a marked individuality in themselves, or to exercise any serious influence upon others, there has always been found some leading idea, or it may be ideas, pervading the mass, moulding their character, and thereby determining their career. The most remarkable instances of this are to be seen in the two branches of the Semitic family—the Jews and the Mahomedan Arabians—with their leading ideas of Revelation and Monotheism. But, to come nearer our present theme, the leading idea of Rome, for example, Dominion, with war only as a means to an end. With regard to Scotland, her leading idea seems to have been all along that of resistance against foreign control or aggression; in other words, National Independence. But interwoven with this, so intimately that to leave it out of view would mar the picture, there has been another governing idea—namely, that of religious or ecclesiastical freedom, and it has been by the influence of these, pervading her people and acting and reacting upon each other, that a scanty population, occupying a narrow territory and barren soil, not only defended themselves for ages against aggression from without, and tyrannical governments within, but have contrived to make a figure in the world otherwise. How far original character had to do with this, and how far it has been the effect of circumstances, may not be easy to say; but surely when it is looked at in this light of the life of a nation be worthy study at all, there can be nothing more unphilosophical than to shut our eyes upon its early youth."

And certainly we must admit that Mr. Burns' sketch of the early history of Scotland is luminous and clear, and legitimately prepares him for adequate treatment of the period of the great contests with the English Plantagenets. Mr. Burns is very careful to combat—and we think successfully—the idea that Wallace was of Saxon blood—a representative of the remnant of Saxon or Norse inhabitants who had not bowed their necks to the yoke, as well as that other, advocated by those who are fond of

finding all greatness has a Norman origin, that he came over with the Conqueror. In the spirit of true research, he sheds light on Wallace's career on many points, and traces out the results of his struggles and victories, dealing severely with several historians, and amongst them Tytler, who, by the use of inverted commas, manages to make Fordun, the old Chronicler, "answerable for stern and inexorable cruelty which tarnished his (Wallace's) character," and an apology that he lived in a dark and iron age—not a word of which Mr. Burns assures us is to be found in Fordun. Nor should Mr. Freeman's theory of Wallace as "a public robber," and Bruce "as a traitor in turn to every cause, as a pardoned rebel, who at last took to patriotism as his only chance to escape punishment of a treacherous private murder" be forgotten, and certainly he will find it difficult to square some of Mr. Burns' facts with such theories. Bruce seems even more than Wallace to have enkindled Mr. Burns' enthusiasm, and from the moment that the youthful Bruce emerges into view, we are hurried along with something of unhalting impetuosity from battle to battle, from victory to defeat, and defeat to victory, the narrative being garnished with the quaintest bits of rhyme from old minstrels and chroniclers, with whom Mr. Burns seems to have made himself thoroughly acquainted. And more; it may be said he has drunk in somewhat of their spirit. The good Sir James Douglas also is very delicately presented to us. Naturally enough, the stirring interest of the volume culminates in Bannockburn, although Mr. Burns has to combat very firmly the idea, which has had the support of some historians, that the victory achieved here by the Scots ended the struggle. Far from it. The Scots after that laid siege to Berwick, as being one of the keys of the English vantage, and took it. They then made a raid into England, and had to endure a long process of siege of Berwick by the English, giving full justification to Mr. Burns's heading, "Mutual Invasion." It is clearly beyond our scope to follow up the story of this great contest in its manifold details as Mr. Burns ably presents them, in spite of some digression and occasional lack of chronological sequence. But we must find space to give this short extract, which indirectly but conclusively exhibits the spirit which Mr. Burns has brought to his task, and shows clearly the bearing which these distant wars still have on the current of British history, after Treaties of Union and other influences have done so much to absorb Scottish nationality within the widening circles of a broader patriotism:—

"It may seem a paradox at first sight, but is true notwithstanding, that the contest depicted in these pages, not only directly saved and established the national independence of Scotland, but also, indirectly, contributed greatly to securing political liberty in England. For this, perhaps, neither Wallace nor Bruce is entitled to any praise or gratitude, because it was not within their contemplation; but it is nevertheless worthy of being recognised in any account of the effects flowing from the war of independence—especially on the part of Englishmen. We have endeavoured briefly to explain the nature of the struggle carried on between the suzerains and great feudatories of the middle ages, and especially that between the Plantagenet Kings and their barons. In England this struggle culminated during the reign of Edward I. It was during this reign that Magna Charta was conclusively confirmed, the charters of forests granted, and Parliamentary Government founded. As in after ages, the pivot upon which the struggle mainly turned, was the necessity for the King's obtaining, and the estates granting, pecuniary and other aids, chiefly for military purposes. So the reader must have remarked how Edward's expeditions turned, from time to time, upon this point; must have noticed war, just as the fortunes of the Scottish war, especially, fluctuated, the stubbornness of the King, with regard to the prerogatives, on the one side, and the demands of the barons or the community on the other, rose and fell. In this way it may be said, without much exaggeration, that it came actually to depend upon the course of that war (combined no doubt with other causes), whether England should be a constitutional monarchy, as she eventually became, or a despotism, as in the case of France."

The Scottish wars certainly restrained the English Kings from prosecuting their desired campaigns in France and the Continent, in which, had they succeeded, the Crown had been far more independent of English resources. But with Scotland as a thorn in their side, expeditions could not be equipped, as invasions from beyond Tweed were then all but certain; and thus Wallace, Bruce, and Douglas, had, as Mr. Burns well puts it, a share in the securing of English liberty, though this was not directly within the scope of their intentions. We thus see how it was that Dr. Arnold of Rugby, a thorough Anglo-Saxon, could yet declare that "the two greatest defeats of the English ever suffered had been two of the greatest blessings—Orleans and Bannockburn." It is curious, too, that in Edward II.'s reign, "the victory over the Irish proved our curse, as our defeat by the Scots turned out our blessing."

"Had the Irish remained independent, they might afterwards have been united to us as Scotland was; and, had Scotland been reduced to subjection, it would have been another curse to us like Ireland."

BRIEF NOTICES.

The *Fortnightly Review* of this month offers as its main attraction the editor's second article on "Compromise." The special phase of the subject dealt with is "Intellectual Responsibility and the Political Spirit." The object is to show that while every one is bound honestly to face the light, to adopt such conclusions as best commend themselves to his reason, and on proper occasions to express them, with due consideration for the feelings of others; yet it does not by any means follow that we are to strive for the immediate embodiment of our ideas in legislative or social reforms. "The Movements of Agricultural Wages in Europe, by Mr. T. E. Cliffe Leslie," shows that the rise of the labourer is by no means confined to England. Mr. Wallace continues with a most serious air his *Fairy Tales of Spiritualism*, and shows the business of the photographer in a new light as a link between two worlds. Mr. Richard Jefferies in an article on the "Power of the Farmers" criticises the tactics of the Labourers' Union, which by deporting the men on strike lessens the burden on the poor-rates. We question, however, whether an opposite policy would be either honourable or feasible. Mr. Harrison contributes an article on France in which he vindicates the character of M. Gambetta.

In the *Contemporary Review* the foremost place is occupied by Mr. Gladstone, who, true to his old love, discusses "Homer's place in history." We venture to think that he succeeds better in such discussions than in poetical translations. By a laborious and ingenious comparison of national or tribal names, used in Homer, with the monumental records of Egypt, he thinks that he may fairly fix the date of the Trojan war some time in the thirteenth century B.C. The Rev. J. L. Davies comes to the rescue of Mr. Maurice's theology from the grasp of Mr. Leslie Stephen. He has written a very interesting article full of warm feeling; whether convincing or not, we must leave our readers to judge. Mr. W. R. Greg continues his *Cassandra* warnings. Lord Lytton in dealing with "Undogmatic and Unsectarian Teaching" comes to the very sensible conclusion that in any proper and strict meaning of the terms no such thing is possible. But he quietly assumes it to be perfectly right that the dogmatic views held by only a portion of the population should be taught at the general expense of all. Archbishop Manning returns to the charge against Mr. Fitzjames Stephen. But impartial spectators of the conflict will perceive many signs of feebleness and exhaustion in his rejoinder. Mr. Rowall writes on "Sinecures and Saleable Offices"; but he deals only with those of a secular character.

Sermons. By ROBERT LEE, D.D. (Blackwood and Sons.) Very strong meat indeed must these sermons have been for the Presbyterians of Scotland. Here is the most advanced thinking of the Broad Church, fired off full in the face of the nation, with an air of resolute conviction which must have been trying indeed to the adversaries of progress in theology. It is easy to understand how truly the preacher earned the "opprobrium" of which he speaks from the old ladies of Edinburgh. One might wish that there had been a little more of tenderness, and a good deal more of unction; but, after all, this is a volume full of knowledge, of thought, of high principle, and of courageous assertion of sound doctrine, delivered in language of wonderful purity, clearness, and force.

Hymns for all Seasons. By HENRY T. HEYWOOD, B.A. (Hodder.) Mr. Heywood is too apt to fall into a mere lilt; but he has written one or two really good hymns. "Mercy," for example, at p. 46, is good—one of the very best—and the "Vision of Saints in Heaven," at p. 30, may also be referred to. As instances justifying our criticism, we may point to "Spirit of Life and Grace," at p. 163, the first stanza of which should be rewritten, and "There is a land of life above," at p. 188, where the final rhyme "shading" is unpardonable. Mr. Heywood has lyrical faculty and knows true rhythms, and we can only attribute some of his slips to haste in the desire to make a complete hymn-book. But this course, though ambitious, is not the way to get at good hymns and be included in the hymn-books that abide—a treasure to the Church. He has certainly not acted on the Horatian maxim. This we the more regret that sweetness and simplicity are to be found in several of these hymns.

* *The Scottish War of Independence: its Antecedents and Effects.* In two volumes. By WILLIAM BURNS, (Glasgow: Maclehose.)

Epitome of News.

The Queen gave a dance on Thursday evening to the servants, tenants, and gillies of the Balmoral and Abergeldie estates. Her Majesty was present with Princess Beatrice. The Court is expected to leave Balmoral on the 23rd.

The Queen and Princess Beatrice attended Divine service in Crathie Church on Sunday. Principal Tulloch preached. The church was well filled, a number of strangers being present.

The Princess Louise, the Marquis of Lorne, and other distinguished personages, visited the People's Garden, Willesden, on Saturday, and were present at the distribution of prizes.

As one of the governors of St. Thomas's Hospital, the Duke of Edinburgh, who was accompanied by the duchess, distributed the prizes on Thursday afternoon to the successful students of last year. The duke and duchess start for Jugenheim, near Darmstadt, to join the Emperor and Empress of Russia, on Tuesday evening, the 23rd inst.

The Prince of Wales dined in hall with the benchers of the Middle Temple on Thursday. His royal highness was present as a host, having been a bencher since 1862. A number of distinguished guests were invited. The prince wore the silk gown of a Queen's Counsel and the riband of the Garter. In returning thanks for his health having been drunk, his royal highness said it was a good thing for the profession and the public that he had never been called to the bar, for he would not have been a brilliant ornament to it.

The Prince and Princess of Wales, accompanied by the Duke of Connaught, left Marlborough House on Monday for Armytage-hill, near Ascot.

Mr. Disraeli has been suffering from a severe attack of gout, but is now recovered.

It is stated that Sir John Glover may be asked by the Colonial Office to return for a year to the Gold Coast, with the view of reorganising the Government and the defensive arrangements, and of negotiating with the King of Dahomey respecting a narrow strip of coast which is in the possession of that monarch.

London society has for the last week been lost in conjectures as to the disappearance of the Earl of Yarborough. He has not been seen by his friends since the Derby Day. It seems he has gone to the continent.

The University of Cambridge has conferred the honorary degree of LL.D. upon Mr. James Russell Lowell, of Cambridge, Massachusetts, the author of the celebrated "Biglow Papers."

The Duke of Buckingham, the Earl of Aberdeen, Earl Delawarr, the Earl of Belmore, Sir Seymour Fitzgerald, M.P., the Right Hon. A. S. Ayrton, Lieutenant-General Sir J. L. A. Simmons, Mr. T. E. Harrison (President of the Institution of Civil Engineers), and Mr. William Galt have been appointed Royal Commissioners to inquire into the causes of accidents on railways, and into the possibility of removing any such causes by further legislation.

The demand for household and steam coal in Scotland is so limited that it is feared prices cannot be maintained much longer. Consumers are therefore holding back. At one colliery a stock of 150,000 tons has accumulated.

On Saturday afternoon Sarah Adams, aged twenty-one, a dressmaker, attempted to enter a train on the Metropolitan Railway, at King's Cross, as it was moving out of the station, though warned by the guard to keep back. She fell between the platform and the train, and was killed immediately.

Wednesday being the twentieth anniversary of the opening of the Crystal Palace, Mr. George Grove, the late secretary of the company, was presented by his past and present colleagues with a group of plate. This presentation took place in library of the Palace.

The sale of the celebrated Barker collection of paintings was concluded on Thursday. The total amount realised was £66,000. About £10,000 was spent by the Government in the purchase of pictures for the National Gallery.

The foot-and-mouth disease is spreading with alarming rapidity in East Dorset.

The polling for the election of two members to represent the City of Durham took place on Thursday, and resulted in the return of the two Liberal candidates. The numbers, as officially declared, were:—Mr. Herschell, Q.C., 930; Sir A. E. Monck, 918; Major Duncan (C.), 752; Mr. P. L. Barrington (C.), 742.

It has been decided to petition against the return of both the recently elected members for Stroud.

Lord Kensington (Liberal) was nominated for Haverfordwest, on Thursday, and there being no opposition, he was declared duly elected.

The election for the Wigtown Burghs took place on Saturday with the following result:—Mr. Mark Stewart (C.), 525; Mr. Augustus Smith (L.), 516; majority for Mr. Stewart, 9. There were several spoiled papers. It is said that some bad votes were polled, and a petition is talked of. At the general election Mr. Stewart polled 522, and Mr. Young, now a Scottish Lord of Session, 520. On a scrutiny, however, Mr. Young was declared to be in a majority of one; hence, as in the meantime he had been elevated to the bench, the issue of a writ for the elevation which has now taken place.

An application, it is said, has been lodged with the Attorney-General, on behalf of the Tichborne Claimant, for a writ of error.

Mr. Macdonald, M.P., in addressing a meeting of Scotch miners at Stirling, on Monday, said that the Labour Commission now sitting would bring to light things that would astonish even the dullest, which would result in the destruction of the system of an unpaid magistracy, and lead to the appointment of men who, by their experience, independence, and impartiality would be able to deal justly in questions between employer and employed.

The death is announced of Sir Charles Fox, the eminent engineer, and the builder of the Exhibition building of 1851 in Hyde Park, and of the Crystal Palace. He was the youngest son of Dr. Fox, of Derby.

A meeting held on Monday night in the St. Pancras Vestry-hall passed a resolution entering a "solemn protest" against the proposal of the Midland Railway Company to obtain powers to agree for the purchase of the burial-grounds of St. Pancras and St. Giles's, and urging upon the vicar, churchwardens, and church trustees, "to oppose the Midland Railway Bill, and not to enter into any negotiations with the company with a view to the sale of the grounds in question." A petition to the House of Lords against the bill was also adopted.

The nomination for North Durham took place yesterday. The Liberal candidates are Mr. Isaac Lowthian Bell and Mr. Charles Mark Palmer, who were lately unseated on account of the violence of the mobs on the polling-day; while the Conservative candidate is Sir George Elliot, who was unsuccessful in this division at the general election. The polling takes place on the 19th inst.

Miscellaneous.

GAMBLING AND ITS RESULTS.—On dit that a certain titled lady, whose husband possesses a vast estate not a hundred miles from the metropolis, has lost 100,000*l.* at the game of écarté, which will necessitate the sale of a large portion of his land and a few years' residence in foreign parts.—*The Week's News.*

THE JUDICATURE ACT.—The rules and regulations under the new Judicature Act were signed on Saturday by the Judges. Great changes in the terms will be effected. It is understood that the long vacation remains unaltered, but the other vacations are abolished. Two short holidays will be fixed for Easter and Christmas. Several weeks will thus be added for the transaction of judicial business.

THE NEW BETTING ACT, which has received the Royal assent, to amend the Act for the suppression of betting-houses, has been issued. It comes into operation on the 31st of July. The Act with the recited one are to be construed together, and now it is to be made an offence for advertising as to betting either by circular, telegram, card, or advertisement in the United Kingdom or elsewhere. Further, it is an offence on and after the 31st of July to invite any person to make or take any share in betting transactions, and penalties are to be enforced. The provisions of the Act extend to Scotland.

DR. LIVINGSTONE'S FAMILY.—At the meeting of the Royal Geographical Society on Monday, Sir Henry Rawlinson, who presided in the absence of Sir Bartle Frere, said that the meeting would like to hear what the Government would do as regarded the family of the late Dr. Livingstone. Sir Bartle Frere had already informed the society that the pension of 200*l.* per annum would be continued to the family, and that an application had made to the Government urging also a grant of money. The amount recommended by the deputation had been 10,000*l.* or 11,000*l.*, but the Government, taking all the circumstances into consideration, had thought that justice would be done by granting a sum of 3,000*l.*, and Parliament would be asked to vote this amount. The Government had also undertaken to pay all arrears to the followers and servants of the doctor. About 1,000*l.* had been due in this way when his followers reached Zanzibar.

SAMARITAN FREE HOSPITAL FOR WOMEN AND CHILDREN.—A large and influential meeting of the supporters and friends of the above charity was held on Saturday last, at three o'clock, in order to inaugurate the Dorset House Branch, 1, Dorset-street, Manchester-square. The Right Hon. the Earl of Ducie presided, and was supported by the Right Hon. Lord Selborne, Sir George Baker, Bart., Sir Charles Rowley, Bart., Sir James J. Hamilton, Bart., Sir Thomas Chambers, Q.C. M.P., Mr. W. Forsyth, Q.C. M.P., Rev. F. J. Holland, Dr. Savage, Mr. A. B. Daniel. Amongst the company we noticed Lady Selborne, Lady Rowley, Lady Baker, Lady Shakespeare, &c., &c. Interesting speeches bearing upon the movement were delivered, and resolutions passed pledging the meeting to support the committee in their endeavour to extend the benefits of the institution. The secretary announced that contributions had been received to the amount of 600*l.* towards 2,000*l.* which would be required to maintain the additional establishment.

THE SUNDAY HOSPITAL FUND.—Collections were made on Sunday at most of the churches and chapels in the metropolis and the suburbs on behalf of the Hospital Sunday Fund. The morning service at St. Paul's was attended by the Lord Mayor and sheriffs in state. The Bishop of Rochester preached. The amount collected was 175*l.* At Westminster Abbey the sum collected was 321*l.* The Lord Mayor and sheriffs attended in state at the afternoon service. The Prince and Princess of Wales attended morning service at the Temple Church, where Dr. Vaughan

preached. The sum collected at the Temple Church was 293*l.* 9*s.* 5*d.*; at St. James's, Piccadilly, in the morning 232*l.*; at Grosvenor Chapel, 176*l.*; at St. George's, Hanover-square, 101*l.* At the City Temple, the collections amounted to 181*l.* and at the Metropolitan Tabernacle (Mr. Spurgeon's) to 210*l.* Up to yesterday over 9,000*l.* had been received by the committee. The day in the Roman Catholic churches had been set apart for a collection for their own poor schools; but an appeal will be made for the Hospital Fund next Sunday. Collections were made at the Jewish synagogues on Saturday.

BUENOS AYRES AND CAMPANA RAILWAY COMPANY, LIMITED.—The directors of this company are prepared to receive application for 19,000 shares of 20*l.* each, being the unissued balance of the share capital, of which 120,000*l.* has already been allotted. The line is about fifty miles in length and connected the City of Buenos Ayres with the port of Campana at the mouth of the great River Parana, one of the chief highways into the interior of South America. The prospectus (which appears elsewhere) gives particulars of the present pecuniary position and prospects of the railways that run out of Buenos Ayres, and of the extent of traffic in passengers and merchandise which may be expected from the opening of the new line. During the construction of this line the contractors guarantee interest at seven per cent. They also undertake to pay a net minimum dividend equal to seven per cent. per annum for the first year, and at the rate of eight per cent. per annum for the second year, after the line is opened for public traffic, and will secure the due and punctual payment of the same by the investment of 80,000*l.* Consols in the names of trustees.

CONVALESCENT AND SEASIDE HOME FOR ORPHANS.—Our readers are aware that it is proposed to erect a small building at Margate, for which a very eligible site has been secured, which will be a convalescent home in connection with the Orphan Working School and Alexandra Orphanage for Infants. On the advice of the medical attendants, some children have been sent to Margate from time to time, and their health has been much improved; but it is found impossible to secure for them among strangers all the careful superintendence which they require. It is therefore deemed most desirable that a home should be provided for them, in which all the benefits of change of air may be completely secured, without much additional expense. The total cost of this benevolent enterprise will not be much over 1,500*l.*, the whole of which it is proposed to secure before any attempt is made to commence the house. By the indefatigable efforts of Mr. Joseph Soul and other zealous friends of the orphan, all the money required has been promised with the exception of 200*l.* Any of our readers who may like to respond to the last appeal on behalf of this philanthropic proposal, which is strongly recommended by Lady Lush and other ladies, will find their contributions will be gratefully received at 73, Cheapside, E.C.

THE HANDEL FESTIVAL, CRYSTAL PALACE.—This popular triennial celebration commences on Friday next, when the grand rehearsal will take place under the direction of Sir Michael Costa, commencing at noon. The full choir, instrumentalists and solo vocalists will be present on that day, making a total of 4,000 performers. The festival itself will follow on Monday, Wednesday, and Friday in next week. Not a county, not a town, hardly a village, will be unrepresented at the great gathering at Sydenham. The work of the Sacred Harmonic Society is well-nigh done, the finish to be given by the rehearsals under Sir Michael Costa alone remains; this completed, the Sacred Harmonic Society may look forward with confidence to the success of the musical arrangements, especially as the soloists are Madame Titiens, Mesdames Otto Alvalleben, Sinico, and Lemmens-Sherrington, as sopranos; Mesdames Trebelli-Bettini and Patey, as contraltos; Messrs. Sims Reeves, Cummings, and Lloyd, as tenors; and Signor Agnesi, Signor Foli, and Mr. Santley, as basses. The arrangements at the Crystal Palace are fast approaching completion, and not only include all that may be required for the days of the festival itself, but most ample provision has been made for the recreation and amusement of the many thousands of visitors who flock from various parts of Europe, from America, and from the provinces to the great palace at Sydenham. The selection of music on Wednesday next (part of which will be rehearsed on Friday) comprises eight choruses from "Saul," and others from "Acis and Galatea," "St. Cecilia's Ode," "Alexander's Feast," and "Joshua," comprising some of the grandest choral conceptions of the master-mind of oratorio.

STOCKWELL ORPHANAGE.—On Thursday the annual fête and meeting of the friends and supporters of the Stockwell Orphanage was held under the presidency of Mr. A. Dunn. The entrance to the institution was marked by flags and Chinese lanterns. The band of the Grenadier Guards was on the ground at three o'clock, and played several spirited airs during the afternoon. The boys, of whom there are at present 217 in the orphanage, looked healthy and happy. There was a large assembly of friends at the meeting, which was held in the open air in the evening. Besides the chairman, there were present the Rev. C. H. Spurgeon, the president; the Rev. J. Spurgeon, his father; the Rev. Mr. Spurgeon, his brother; the Rev. Mr. Cuff, &c. It appeared from the report that thirty-eight boys left during the year, twenty-one of whom were provided with excellent situations. The sanitary condition of the Orphanage was excellent. The new buildings were

now complete, and afforded accommodation for 250 boys. Satisfactory progress has been made in the educational departments. The institution is unsectarian in character, and was founded for the maintenance and Christian education of fatherless children between the ages of six and ten. The chairman, the Rev. C. H. Spurgeon, the Rev. Mr. Spurgeon, sen., and others, addressed the meeting, expressing satisfaction at the success of the Orphanage, and hope for its continued prosperity. The Rev. C. H. Spurgeon announced, in the course of his remarks, that the Orphanage had been given by two brothers two donations of ten shares of 10l. fully paid up in a coal colliery, which produced 10 per cent., and since he had entered the meeting another kind friend gave him a cheque for 25l. The total expenditure during the year, including the cost of schoolroom for thirty boys, was 1,172l. 18s. 11d.

Gleanings.

The real "Home Insurance Company"—A good wife.

"Will you take a pinch?" said an acquaintance, offering his snuffbox to a fishmonger. "No, I thank you," replied the latter; "I have just had one from a lobster."

"What beautiful teeth Mrs. Robinson has!" remarked Mrs. Smith before her niece, a little girl of five or six. "Oh," cried the child, "they are not so beautiful as yours, auntie!" Do you think so, my dear?" "Why, yes, auntie; yours have got gold all round them!"

A lady remarked to a popular divine that his sermons were a little too long. "Don't you think so?" said she, "just a little?" "Ah, dear madame," replied the divine, "I am afraid you don't like 'the sincere milk of the word.'" "Yes, I do," said she, "but you know the fashion nowadays is condensed milk."

SACRIFICED TO RHYME.—An enthusiastic poet, celebrating in the Tory paper of Stroud the success of the Conservative candidate, thus concludes his muse:—

To our M.P. be always true;
Pray for success to every Blue;
Success to Disraeli, the Jew.

NEW AIR MACHINE IN THE HOUSE OF COMMONS.—The new air machine was in operation the other night for the first time. By means of this apparatus a constant supply of air, cooled to any required degree, even in the warmest weather can be supplied at the rate of from 60,000 to 90,000 gallons per minute.

NEW KNIGHT.—*Figaro* announces that "Sir Bradlaugh, the famous English Republican," was present on Monday's sitting of the French Chamber, and adds that the only remarkable thing which struck him was the number of times the president was forced to ring his bell to call the deputies to order. "Sir Bradlaugh" is described in appearance as "every inch a clergyman."—*Echo*.

AN AMERICAN EDEN.—The New Orleans *Picayune* says:—"The local history of New Orleans during the past six weeks has presented more instances of daring, unscrupulous, and unchecked crime, than that of any other city in any age or country. Blood is shed upon the most frequented thoroughfares; the residences of merchants and taxpayers are entered and despoiled; houses filled with sleeping people are set on fire by burglars whose cupidity has been disappointed; gentlemen—and ladies, too—are seized on the street and violently robbed of money, jewellery, &c."

MILK AT RESTAURANTS.—According to the *Scientific American*, many restaurants have been established in New York where the refreshments supplied are confined to a few simple articles of farinaceous food, and to bowls of milk and cream sold at moderate prices. The idea is said to have been originated five years since with the proprietor of a small baker's shop in a humble locality, who had a monopoly of this kind of business for some time and found it very profitable. Other persons, attracted by the rumours of his gains, opened larger establishments, which have culminated in full-blown restaurants. The more popular of these are said to be largely patronised by all classes. As much as 1,200 quarts on a cool day, and half as much more on a hot one, is the quantity of milk said to be consumed in a single establishment, by an average of 2,500 persons. We see with pleasure, that some shops in London are taking steps in the direction indicated, by selling the milk and Apollinaris water by the glass at a low price.—*London Medical Record*.

THE PASTIMES AT HURLINGHAM.—This beautiful park on the banks of the Thames is, as is well known, a very popular place of resort for the "Upper Ten," with its rose-gardens, its green meadows, its smooth lawns, and its groves of lofty trees. The *John Bull*, speaking of the present amusements of the place, says:—"The fashion for pigeon-shooting is declining, and the spectacle was notoriously never a popular one. The pretty women who looked on could rarely shake off the conviction that the pastime was a cruel one, and their sympathy was rather with the slaughtered doves than the successful shooters. A general satisfaction was felt in society when it was known that polo was to be introduced at Hurlingham. Polo is a game in which spectators take the keenest interest, for the skill of the riders, the dexterity of the ponies, are appreciated by everyone, and all can enter into and understand the varying fortunes of the contest. For the first time, on Saturday last the polo ground

that has been formed at Hurlingham was thrown open, and the first match was played, between the officers of the 1st Life Guards and the Royal Horse Guards, in the presence of the Prince and Princess of Wales, the Duke and Duchess of Edinburgh, the Duke of Connaught, and the Duke of Teck, and of the prettiest women and the best-known men in London society."

A REMARKABLE MAGNETIC CAVE has, according to a correspondent of the *Sutton Creek Independent*, a Californian newspaper, been discovered near Pine Grove, Amador county, in that country. Mr. Stokes, the gentleman who relates the story, gives the following account of the cave in question:—After journeying for a mile-and-a-quarter through the underground passages, Mr. Stokes and his fellow-travellers found themselves in a long but rather narrow chamber, the walls of which were "not limestone, but a yellowish brown and black iron ore." Upon entering this chamber, says Mr. Stokes, "we noticed a most peculiar disturbance of the magnet, the needle constantly vibrating from side to side, and frequently whirling round for a minute at a time with a velocity which rendered it invisible. We also experienced a singular sensation—a sort of chill, appearing to commence at the back of the neck and extending to the very tip of our fingers and toes. As we advanced in this chamber we found these singular sensations increase in intensity until they became almost unbearable." As the travellers proceeded, the walls and floor of this chamber became more magnetic; indeed inconveniently so, for one of the party who carried a hatchet had it wrested from him by a magnetic rock near which he passed, and the combined strength of four of the party was insufficient to detach it. Nor was this all, for a pocket-knife that accidentally dropped to the floor had to remain there, none of the party having sufficient strength to pick it up. Worse was in the background. One of the explorers, named Mason, had unfortunately on his feet a pair of miner's boots, the soles of which were studded with nails. Admirable as these boots would be in Great Britain for a working man to kick his wife to death with, they were worse than useless in a magnetic cave. Mason laboured on with great difficulty, until at last he found himself "suddenly affixed to the floor and unable to move." He was immediately pulled out of his boots by his companions, his coat was torn to pieces and used as wraps to protect his poor feet, and, sickened and alarmed by this incident, Mr. Stokes and his friends "hastily retreated," and with a feeling of intense relief emerged from this too attractive cave into the open air.—*Pall Mall Gazette*.

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

UNWIN—June 14, at Walthamstow, Essex, the wife of George Unwin, of a daughter.
CLAPHAM—June 12, at 34, Milner-square, Islington, the wife of John Clapham, of a daughter.
BACHLOR—June 12, at Mount Lodge, Royston, the wife of Robert W. Bachlor, of a daughter.
ANTHONY—June 16, at the Collegiate School, Belper, the wife of W. B. Anthony, of a daughter.

DEATHS.

HEATH—June 12, of consumption, Jessie, daughter of Mr. J. Heath, Pride-hill, Shrewsbury, aged nineteen years.
NEWPORT—May 13, at Nagercoil, South India, Walter Lechler, the beloved son of the Rev. G. O. Newport, London Missionary Society, aged one year and eleven months.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

H. WALKER'S NEEDLES (by authority), the "Queen's Own," treble-pointed, with large eyes, easy to thread, and Patent Ridges to open the Cloth, are the best Needles. Packets, 1s., post free, of any dealer.—H. Walker is Patentee of the Penelope Crochets, and Maker of improved Sewing Machines, Fish Hooks, Hooks and Eyes, &c.—Aldershot, and 47, Gresham-street, London.

MASSACRE OF THE INNOCENTS.—Parents valuing their children's safety will avoid soothing medicines containing opium, so frequently fatal to infants, and will use only "Stedman's Teething Powders," which are the safest and best, being free from opium. Prepared by a surgeon (not a chemist) formerly attached to a children's hospital, whose name, "Stedman," has but one "e" in it. Trade mark, a Gum Linct. Refuse all others. Also Materfamilias Pills, a tasteless and efficient substitute for Castor Oil. Price 2s. 3d. per box. Depot—East-road, Hoxton, London, N.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unvalued, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

HOLLOWAY'S PILLS.—CURE FOR INDIGESTION.—Indigestion, with torpidity of the liver, is the curse of thousands, who spend each day with accumulated sufferings, all of which may be avoided by taking Holloway's Pills according to their accompanying directions. They strengthen and invigorate every organ subservient to digestion. Their action is purifying, healing, and strengthening. They may be safely taken without interfering with ordinary pursuits, or requiring much restriction in diet. They quickly remove noise in the ears and giddiness in the head, and dispel low spirits and nervous fears. These balsamic Pills effect a cure without debilitating or exhausting the system; on the contrary, they support and conserve the vital principle by substituting pure for impure blood.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPE and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly; Works, Euston-road, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Eppe and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Casell's Household Guide."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

AS IT OUGHT TO BE.

"I visited" writes Dr. HASSALL, "Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of superior quality."

"At the Docks, I took samples of Horniman's Teas, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased Packets from 'Agents for Horniman's Tea,' the contents I find correspond in PURITY and excellence of quality, with the tea I obtained from their stock at the Docks."

3,248 AGENTS—Chemists, Confectioners, &c.

Markets.

CORN EXCHANGE, MARK LANE, Monday, June 15.—The supply of English wheat for to-day's market was insignificant, and from abroad we have only moderate arrivals. We had a very quiet trade, and English wheat made barely the prices of Monday last. Foreign red wheat was 1s. per qr. lower on the week. Prices of white wheat were supported by export demand. Flour was unchanged in value. Peas and beans were fully as dear. Indian corn was in short supply, and has recovered 1s. from the recent decline. Barley met a good inquiry, at the prices of last week. Oats were in steady demand, and prices ruled in favour of sellers. Cargoes of wheat at the ports of call are held at last week's rates. Indian corn maintained the recent advance.

PROVISIONS, Monday, June 15.—The arrivals last week from Ireland were 377 firkins butter, and 1,680 bales bacon, and from foreign ports 24,382 packages butter, 2,957 bales and 143 boxes bacon. The continued dry weather has caused more to be doing in the butter market, and the best foreign has advanced 2s. to 4s. per cwt. Best Dutch 102s. to 104. In Irish butter a little business has been done in Cork, and a few fine Clonmelts sold at 123s. on board. The bacon market continues firm, and prices unaltered. For lard there is more inquiry.

HOPS, BOROUGH, Monday, June 15.—No business of importance is passing. A small consumptive business continues at slightly less money. Buyers, in spite of the unfavourable accounts, show no disposition to speculate. Advances from the plantations this morning state there is no decrease in vermin, and in many districts symptoms of going into blight are observable. The cold nights have also retarded the growth of the bine. Continental markets are quiet. Mid and East Kent, 4l. 15s. 5l. 15s. 6l. 6s.; Weald of Kent, 4l. 10s., 4l. 16s., 5l. 5s.; Sussex, 4l. 0s., 4l. 5s., 4l. 15s.; Farnham and Country, 4l. 10s., 5l. 0s., 5l. 12s.; Farnham, 5l. 0s., 6l.

POTATOES, BOROUGH, Monday, June 15.—The season for old potatoes is now nearly concluded. Sound qualities, however, are in fair demand, and realise 180s. per ton. The supplies of new foreign potatoes are now rapidly increasing, and the trade for them is brisk at full prices. Jersey kidneys, 14s. to 18s.; round ditto, 10s. to 14s. per cwt. French and Lisbon potatoes sell at rates something below the above. Last week's imports into London consisted of 1,541 bags from Antwerp, 1,083 Boulogne, 128 Malta, 296 St. Nazaire, 294 packages from Lisbon, 681 Barleux, and 496 packages Ghent. Large supplies have also been received from Jersey.

COVENT GARDEN, THURSDAY, June 11.—Very little alteration has taken place during the week, the supply being pretty good, both English and foreign. Outdoor strawberries from favoured situations are just making their appearance at 1s. to 3s. per lb. The choicest descriptions of fruit and vegetables in the retail market may be quoted as follows:—Peaches and nectarines, 25s., 30s., 35s. per doz.; green-gage plums, 3s. a box; grapes, 6s. to 12s. per lb.; vegetable marrow, 6s. per doz.; and English broad beans, 4s. to 6s. per flat.

SEED, Monday, June 15.—Scarce any samples of English cloverseed offering, and the stocks of foreign are very limited. Good qualities, both red and white, were held for more money, but the transactions were not numerous in any sort. Trefoil was held with rather more firmness, at quite as much money for good samples. A few small parcels of white acutardseed were disposed of on fully former terms. Canary-seed was quite as dear, with a moderate sale for good qualities. German hempseed sold at the quotations of last week steadily. Choice English rapeseed was rather dearer, with more buyers.

Advertisements.

ORGANIST.—A GENTLEMAN of Twelve Years' experience would be glad to GIVE his SERVICES in or near London.—Apply to R. T. Nonconformist Office.

NORTH LONDON or UNIVERSITY COLLEGE HOSPITAL.

PECUNIARY HELP is urgently NEEDED. The receipts during last month have been about £100, whilst the expenditure is nearly £1,000. Contributions will be thankfully received by Edward Enfield, Esq., 19, Chester-terrace, Regent's Park; and at the Hospital.

H. J. KELLY, R.N., Sec.

June, 1874.

ISSUE OF 19,000 SHARES OF £20 EACH—£380,000—being the balance of £500,000, forming the Share Capital of the

BUENOS AYRES and CAMPANA RAILWAY COMPANY (Limited).

Interest at 7 per cent. per annum during the construction of the railway, and a net minimum dividend equal to 7 per cent. per annum for the first year, and 8 per cent. per annum for the second year, after the completion and opening of the line for public traffic, is guaranteed by the contractors, to be secured by the investment of £80,000 consols, in the name of

GEORGE SHEWARD, Esq., } Two of the Directors
and
LIGHTLY SIMPSON, Esq., } of the Company,
Who have consented to act as Trustees.

DIRECTORS.

John Pringle Boyd, Esq. (Messrs. J. P. Boyd and Co., Merchants, Buenos Ayres), Buenos Ayres.
Frederick Ricardo, Esq. (late of Messrs. Ardoin, Ricardo, and Co., Bankers, Paris), London.
Lightly Simpson, Esq. (Chairman of the Great Eastern Railway Company), London.
George Sheward, Esq. (Chairman of the English and Foreign Credit Company), London.
Francis Tothill, Esq. (Director of the Monmouthshire Railway Company), London.
Captain Henry W. Tyler, R.E., Wyvenhoe Hall, Colchester, and London.
William Thompson, Esq. (Messrs. Parlane, Graham, and Co., Buenos Ayres), Buenos Ayres.

BANKERS.

Messrs. Roberts, Lubbock, and Co., 15, Lombard-street, London, E.C.
The London and River Plate Bank, Buenos Ayres.

BROKERS.

Messrs. Laurence, Son, and Pearce, 13, Copthall-court, Throgmorton-street, London, E.C.

CONSULTING ENGINEER.

E. Brainerd Webb, Esq., M.I.C.E., F.R.G.S., &c., London.
CHIEF RESIDENT ENGINEER AND GENERAL MANAGER.
Neville B. Mortimer, Esq., C.E., Buenos Ayres.

SECRETARY.

S. J. Smithers, Esq.

OFFICES.

47A, Moorgate-street, London, E.C.

The Directors of the Buenos Ayres and Campana Railway Company (Limited) are prepared to receive applications for 19,000 shares of £20 each, being the unissued balance of the share capital of the company—£120,000 having been already allotted—payable as follows:—

£1 per Share on Application.	
4 " " Allotment.	
5 " " 1st August, 1874.	
5 " " 1st October, 1874.	
5 " " 1st January, 1875.	

£20

Interest at 7 per cent. per annum is guaranteed by the Contractors during the construction of the Railway. Such interest will accrue from the date of payment of the instalments, and will be paid Half-yearly by Warrants on the 15th March and 15th September.

The Contractors further guarantee a net minimum dividend equal to 7 per cent. per annum for the first year, and at the rate of 8 per cent. per annum for the second year, after the line is opened for Public Traffic, and will secure the due and punctual payment of the same by the investment of £80,000 Consols in the names of trustees, as above stated.

Subscribers will be allowed the privilege of paying up the whole of the instalments on allotment, whereupon interest at 7 per cent. per annum on the amount will accrue from the date of such payment.

The Buenos Ayres and Campana Railway, fifty miles in length, starts from the City of Buenos Ayres, and, running for a short distance over the Government Western Railway, proceeds thence direct to the port of Campana, the point nearest to Buenos Ayres on the River Parana, where navigable access can be obtained for large steamers and river craft. In its route the Line passes through the most important suburbs of the city, the towns of Belgrano and San Martin, and through a thickly-settled and well-cultivated country.

The Port of Campana is the natural terminus for steamers and river craft navigating the Parana and its tributaries. These rivers are the great highways into the centre of South America, and embrace within their limits upwards of 3,500 miles of river navigation. They constitute almost the sole outlet for the productions of the rich and fertile provinces of the country, and form the arteries of communication between numerous and important inland cities. To meet the requirements of these varied sources of traffic, the contract entered into for the construction of the Railway provides also for the erection of Wharves and Bonded Warehouses, upon an extensive scale, at Campana.

It is confidently anticipated that the highly favourable location of the Line and its many advantages will ensure a large and very profitable traffic, derived not only from the merchandise and passengers which the connection with so extended a system of river navigation will bring on to the Railway, and from the foreign shipments to Buenos Ayres unloading at Campana, but also from the large suburban and residential traffic which will be accommodated by the Railway. The transport of produce and the receipts from the warehouses at Campana will also form important sources of revenue.

The Railways running out of the City of Buenos Ayres have proved very successful and profitable undertakings, and their securities command a considerable premium in the market.

The £10 Shares of the Buenos Ayres Great Southern Railway are now quoted at £11 5s. to £11 10s. per Share, ex dividend, this Company having paid 8 per cent. on its Share Capital, after paying interest on the Debenture Stock, for the half-year ending December, 1873; the Company's receipts from passenger traffic having increased 19.36 per cent., and from goods traffic increased 25.77 per cent. over the receipts during the year 1872.

The £10 Seven per Cent Preference Shares of the Northern Railway of Buenos Ayres are now quoted at £13 10s. to £14 per Share, ex dividend.

The £10 Deferred Shares of the same Railway are now quoted at £13 10s. to £14 per Share ex dividend, this Company having earned a net income equal to 9½ per cent. on their Share Capital, after providing interest on Debentures and Debenture Stock for the year ending 1873; the cost of the line being about £20,000 per mile.

The Western Railway, owned by the Buenos Ayres Go-

vernment, is reported to be earning about 9½ per cent. on the capital employed in its construction.

The net earnings of the Northern Railway of Buenos Ayres, about nineteen miles, which from its position affords the best data for an estimate of the traffic which may be expected on the Campana Line, were for the year ending December, 1873, £30,771 2s. 6d. Assuming the same rate of net earnings for the Buenos Ayres and Campana Railway (including Warehouses, Wharves, &c.), the following results would be obtained:—

Net earnings on 50 miles, say	£80,976
Interest on Debenture Stock, 7 per cent. on	£400,000
	28,000

Leaving available for Dividend on Shares £52,976 equal to about 10½ per cent. per annum on the amount of the Company's Share Capital, with the prospect of a still larger return from the increased traffic which the further development of the river navigation and the general growth of the country may be expected to furnish.

The Company's chief resident engineer and general manager, however, anticipates a considerably greater net revenue than is shown by the above figures. He estimates that the Railway Wharves and Warehouses will earn a net revenue of £139,500 per annum as soon as brought into full operation, and in concluding his Report states—"I have had eighteen years' experience in surveying, constructing, and working railways in the Argentine Confederation, having been more or less associated with every line in the province of Buenos Ayres, the whole of which are now earning profits averaging from 8 to 15 per cent. on the capital invested in their construction; but, in the whole of my experience, I have never before been connected with a line which, from its remarkable topographical position, possesses such prospects as the Buenos Ayres and Campana Railway."

When it is considered that the earnings of the Northern Railway are almost entirely derived from local and residential traffic, while the Buenos Ayres and Campana Railway will not only obtain a large revenue from those sources, but will have, in addition, the receipts from the extensive river traffic and the wharfage and transport of merchandise, it may be confidently expected that the estimates of the Company's chief resident engineer and general manager will be fully verified by actual results.

The Concessions granted to Senor Don Guillermo Matti for constructing the railway, by the Government of the Argentine Confederation and of the Province of Buenos Ayres, have been transferred to the Company, and a contract has been entered into with him for acquiring and conveying to the Company the whole of the land required for the railway, stations, and station grounds, and for the wharves and warehouses at the Port of Campana.

A contract has been entered into with Messrs. Edwin Clark, Punchard, and Company, for the construction of the railway, with stations, rolling stock, &c., and for building wharves and warehouses at the Port of Campana, together with the machinery and appliances requisite for rapidly loading and discharging vessels and warehousing goods and merchandise, in accordance with the plans and specifications, and to the satisfaction of the Company's engineers, and for maintaining the line for one year after it is completed and opened for public traffic, for the sum of £790,000.

This contract also provides for payment of interest at 7 per cent. per annum on the entire capital of the Company during the construction of the railway. The Contractors have further evinced their confidence in the rapid development of the traffic by guaranteeing a net minimum dividend of 7 per cent. for the first year, and of 8 per cent. for the second year after the line is opened for traffic on the Shares now offered for subscription.

The directors have concluded a very satisfactory arrangement with Mr. Neville B. Mortimer, C.E., for superintending the works as chief resident engineer of the Company, and to assume the position as general manager as soon as the line is completed and opened for public traffic. Mr. Mortimer's long and valuable experience in the construction and working of Railways in the Argentine Republic, and his personal influence, will be eminently serviceable to the Company, and will assure for it a competent and energetic administration in Buenos Ayres.

The construction of the railway was duly commenced, and on the 11th October, 1873, the works were officially inaugurated by His Excellency Don Velez Sarsfield, Home Minister in the Argentine Government, the ceremony being attended by the principal Ministers of the National and Provincial Governments; nearly the whole of the permanent way materials, including rails, iron sleepers, bridges, &c., &c., has been shipped, and the operations are being pushed forward with the view to completing the line at the earliest possible date.

The Capital of the Company consists of £500,000 in shares, and £400,000 in Debenture Stock; it being intended to apply the net revenue of £28,000 per annum, guaranteed by the Argentine Government for twenty years from the opening of the railway, to the payment of interest on the latter.

Provisional Scrip Certificates will be issued on allotment, which, on due payment of all the instalments, will be exchanged for the Share Certificates.

Where no allotment is made the deposit will be returned to the applicant without deduction. Should a less number of shares be allotted than the number applied for, the surplus of the deposit will be applied towards the amount payable on allotment.

Failure to pay any instalment at the due date will render all previous payments liable to forfeiture.

The original concessions and certified English translations of the same, with copies of the Articles of Association and contracts, can be seen at the Offices of the Company.

Applications, accompanied by the payment of £1 on each share applied for, must be made on the annexed form, and forwarded either to the Bankers of the Company, Messrs. Roberts, Lubbock, and Co., 15, Lombard-street, London, E.C.; or to the Secretary, at the Offices of the Company.

Prospectuses and Forms of Application can be obtained at the Company's Brokers, Messrs. Laurence, Son, and Pearce, 13, Copthall-court, Throgmorton-street, London, E.C.; or of the Secretary, at the Offices of the Company, 47A, Moorgate-street, London, E.C.

By order of the Board,

SYDNEY J. SMITHERS,

London, June 9, 1874.

Secretary.

The following contracts have been entered into by the Company:—

Dated 19th January, 1874.—Between Don Guillermo Matti and the Buenos Ayres and Campana Railway Company (Limited), being an Assignment of the Concessions, and agreement for purchase of the land required for the railway, &c.

Dated 19th January, 1874.—Between the Buenos Ayres and Campana Railway Company (Limited) and Messrs. Edwin Clark, Punchard, and Company, for the construction of the railway and works, and payment of interest on capital of Company during construction.

Dated 19th January, 1874.—Between the Buenos Ayres and Campana Railway Company (Limited) and Neville Bath

Mortimer, C.E., appointing him Chief Resident Engineer and General Manager of the Company.

Dated 9th June, 1874.—Between the Buenos Ayres and Campana Railway Company (Limited) and Messrs. Edwin Clark, Punchard, and Company, guaranteeing interest for two years after the opening of railway for public traffic.

ISSUE OF 19,000 SHARES OF £20 EACH—£380,000—being the Balance of £500,000, forming the Share Capital of the

BUENOS AYRES and CAMPANA RAILWAY COMPANY (Limited).

FORM OF APPLICATION.

To the Directors of

THE BUENOS AYRES and CAMPANA RAILWAY COMPANY (Limited).

GENTLEMEN,—

Having paid to your Bankers, Messrs. Roberts, Lubbock, and Co., 15, Lombard-street, London, E.C., the sum of _____ Pounds, being a deposit of £1 per Share, on _____ Shares of the Buenos Ayres and Campana Railway Company (Limited), I request you will allot to me that number, and I hereby agree to accept the same, or any smaller number that may be allotted to me, and to pay the instalments thereon in accordance with the Prospectus, dated the 9th day of June, 1874.

Name (in full) _____
Address _____
Description _____
Date _____

Signature _____
(Addition to be filled up if Applicant wishes to pay in full on Allotment.)

I desire to pay up the above in full on Allotment, in terms of the Prospectus.

Signature _____

THE ANNUAL RECEIPTS of the BIRKBECK BUILDING SOCIETY EXCEED THREE MILLIONS.

FIFTY THOUSAND POUNDS ready to be advanced by the BIRKBECK BUILDING SOCIETY on Freehold and Leasehold Securities at **FIVE and SIX PER CENT. INTEREST.** Repayable by Easy Instalments.

HOW to PURCHASE a HOUSE for TWO GUINEAS PER MONTH, with immediate possession and no rent to pay.

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Either for Building or Gardening Purposes.

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Deposits received at 4 per cent. interest.

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Office hours, Ten till Four; on Mondays, from Ten till Nine; and on Saturdays, from Ten till Two o'clock.

A Pamphlet, containing full particulars, may be obtained gratis.

FRANCIS RAVENSCROFT, Manager.

TEN PER CENT. DEBENTURES.—FOR SALE

at par, a few FIRST MORTGAGE DEBENTURES of £25 each, in a first-class Colliery Property bearing interest at 10 per cent. per annum, payable, half-yearly, on 1st April and 1st October, at the London and County Bank, and redeemable within 20 years by annual drawings at a premium of 10 per cent. Reference to a first-class firm of Solicitors. For further particulars apply, by Letter, to J. L., 25, Stansfield-road, Stockwell, London, S.W.

CAPITAL WANTED, for a term, in a sound Manufacturing Business, at good interest, and with ample security; £3,000.—Apply to Theobald Brothers and Miall, accountants, 30, Mark-lane.

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For full information relating to IOWA and NEBRASKA, and to the very desirable Lands now to be purchased in those fine Agricultural States on favourable terms, apply in person, or by letter, at the Offices of the BURLINGTON and MISSOURI RIVER RAILROAD COMPANY,

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See Testimonials, of which there are a thousand in the Visitors' Book.

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The Swedenborg Society hereby OFFERS GRATUITOUSLY a COPY of the above important work of CLERGYMEN of the CHURCH of ENGLAND and Ministers of every denomination giving their names and addresses, to Mr. J. Speirs, Agent, at the Society's House, 35, Bloomsbury-street, W.C., or, if by post, on receipt of Tenpence in stamps for its transmission.

IMMEDIATE ANNUITIES GRANTED BY THE EMPEROR LIFE ASSURANCE SOCIETY, for the following sums deposited.

At age.	For £100.	For £200.	For £300.	For £500.
75	17 13 6	35 7 0	53 0 6	88 7 6
70	14 3 2	28 6 4	42 9 6	79 15 10
65	11 13 5	23 6 10	35 0 3	56 7 1

Can be received half-yearly or quarterly if preferred.

EXAMPLES OF BONUSES GIVEN BY THE EMPEROR LIFE ASSURANCE SOCIETY.

Sum Assured.	Formerly a Life-Policy now made payable at death or in the following number of years.	Or Bonuses in addition to the sum assured.	Or Cash in reduction of the next annual premium.	Or permanent reduction of future annual premium.
1000	21	£ s. d. 130 4 0	£ s. d. 47 6 8	£ s. d. 5 7 7
500	27	56 8 0	15 7 1	1 6 6
300	11	43 6 0	19 0 6	2 17 7
200	10	28 14 0	13 6 2	2 5 0
100	9	15 9 0	6 18 3	1 1 10

Showing that some Policy-holders who assured for life will receive the amount in nine years from the present time subject to the period being shortened at each declaration of bonus, or earlier in the event of death; that others have received £47 in a cash bonus, while others have had more than £130 added to their Policies.

Upwards of £70,000 have been paid to the families of the assured.

Claims paid within 14 days after proof of death.

Applications for Agencies, Proposal Forms, and Prospectuses to be made to the Secretary.

EBENEZER CLARKE, F.S.S.,
52, Cannon-street, London.

Active Agents required in unrepresented districts.

EMPEROR LIFE and FIRE ASSURANCE SOCIETY.

The Twentieth Annual Meeting of these Societies was held on Wednesday, June 3rd, at the City Terminus Hotel, London, Ebenezer Clarke, Esq., presiding. The Secretary read the Report for the year ending March 31st, 1864, as follows:—

NEW BUSINESS.—The Directors, in presenting their Twentieth Annual Report, have the pleasure to state that during the year 650 proposals have been received, representing £131,871. From these 582 Policies have been issued, assuring £111,931; being an increase both in the number of Proposals received and Policies issued over previous years.

CLAIMS.—The Claims during the year, including 18 Policies surrendered and 3 Endowments which have arrived at maturity, have been 80 in number, amounting, with Bonus additions, to £4,881, making the total payments since the commencement of the Society, £75,024 to 956 families or representatives of the assured.

The following is a comparative statement of the business of the Society during the three years ending March 31st, 1872, 1873, 1874:—

Year.	Proposals Received.	Amount.	Policies Issued.	Amounts Assured in Each Year.	Claims Paid.
1872	549	£79,458	463	£71,620	£8,997
1873	566	87,585	485	76,385	7,621
1874	650	131,871	552	111,931	4,881

Hence it will be seen that although the Business has considerably increased, the Claims during the last year have been £2,840 less than the Claims of the previous year.

ANNUITIES.—An Annuity has been purchased by the friends of a deceased minister, deservedly esteemed for his past ministerial and literary labours. His friends have manifested their esteem for him by subscribing a substantial memorial in the form of an Annuity for his Widow and Family.

The accounts have been duly audited, and their accuracy certified.

DIVIDEND.—The Directors recommend a Dividend of 5 per cent., and a Bonus of 1 per cent., clear of income-tax, on the Share Capital.

The Share Capital has been increased during the past year, and the Directors are prepared to allot the remaining shares on application.

The Directors have given considerable attention to the establishment of influential Agencies in unrepresented Districts, and trust that their exertions will be seconded by the Share and Policyholders, who may thus increase the business of the Society by recommending their friends to assure, either through the Agents in their respective localities, or by application to the Head Office, in London.

The Chairman, in moving the adoption of the report, said they might fairly say that the society had made very considerable progress during the past year. There was an increase in the premiums, also an increase in the capital, which showed a growing confidence in the society. (Hear, hear.) There was considerable cause for congratulation in the matter of the claims which the report mentioned; for notwithstanding the business had been considerably larger for the last three years, yet the claims during the year just closed were only £4,481, which, as compared with the previous year, gave a difference of £2,840. He could only hope they might be as fortunate in years to come. They hoped next year that they would declare a bonus. The society, he might say generally, had considerably extended their agencies during the past year, but the agents required time before they could obtain business, which he hoped would be the future reward of their exertions, so that the expense in that respect might be larger this year, in proportion, than it would be next. At all events, the directors hope to attain a large increase of business during the present year. From the agencies which had already been appointed, they had enlarged their business considerably, as well as the number of their friends. This is marked by the fact of the corresponding popularity of the society. (Cheers.) There was before them, as far as he could judge, an excellent prospect of making the society what they all wished it might become, not only a prosperous one, but a profitable one to all concerned; but that could only be done by everybody connected with it, as far as lay in his power, doing his utmost to promote its interests. If they did this he was quite sure that next year, and every year they were permitted to meet, they would have to congratulate each other on a large accession to their funds, and a great improvement in the affairs of the society generally. (Cheers.)

Mr. Nathaniel J. Powell moved the re-election of the

retiring directors, the Rev. F. Trestrail, F.G.S., Ebenezer Clarke, Esq., John F. Bontems, Esq., C.C. He had, he said, the pleasure of working with those gentlemen for many years, and he might also say they had always worked very harmoniously, and as they had heard from the Chairman, they had worked successfully, and they anticipated in the future a still greater success. Mr. J. Mann, in seconding the resolution, was sure the meeting would agree with him in congratulating the society and the directors, and all associated with them, in seeing their worthy chairman in his place again. (Cheers.) The motion was cordially agreed to.

Mr. John F. Bontems, C.C., in returning thanks, on behalf of the chairman, Mr. Trestrail, and himself, congratulated the shareholders on the position of the society. The past year had been one of the best years they had experienced since the commencement of their operations. He hoped that each year would show a progressive ratio of success, and that the directors would soon have to report a much larger amount of business than they had ever done before. It was a great satisfaction to him to know that the society had been so instrumental in distributing such a large sum of money during its existence amongst the friends of the assured, and it must be satisfactory to everyone to know that during the twenty years the society had existed £75,000 had been paid to the survivors of those who had been assured, and to whom no doubt it was a great benefit.

Mr. Teulon said it was very pleasant to find so large a degree of success attending their endeavours. He had great pleasure in moving, "That a vote of thanks be presented to the directors, and that a sum of £400 be voted to them for their services during the past year." (Cheers.) Mr. Adams seconded the motion, which was supported by Mr. Bowen (of Deptford), carried unanimously, and briefly acknowledged by the chairman.

Mr. H. Seaman moved the re-election of the retiring auditors—James Jones, Esq., and G. F. Larking, Esq. The auditors of a society should be men of character and of great respectability, and men they could depend upon, and he believed they could thoroughly depend upon the gentlemen whose re-election he now moved. (Cheers.) Mr. F. Law seconded the motion, and as an agent of the Emperor of some few years' standing he might be allowed to say how very greatly gratified he was to note the remarkable increase of business during the past year—an increase of nearly one-half over the preceding year was no slight matter. (Hear, hear.) The next thing was to look to the present year. They must not only do the same amount of business this year, but exceed that of last. They had strong encouragement to persevere this year, and could go forward with confidence and hope. As to any opposition, he could only say that an office that for more than twenty years had liberally and promptly paid its claims ought to go forth boldly and face any kind of competition and look confidently to the future. (Cheers.)

The motion having been duly carried, Mr. G. F. Larking and Mr. Jones briefly expressed their acknowledgments for this renewal of confidence. This terminated the business of the Life meeting.

The business of the Fire Insurance Society was then proceeded with. The Secretary read the Report, which spoke of a steady increase in the business of the society. During the year 1,023 new proposals have been received, amounting to £348,482, chiefly on private houses and furniture therein. The insurances on business premises and stock in trade have been made with another company, through the medium of this society. The claims and expenses for the past year have not exceeded 35 per cent. of the income. During the past year the capital and agencies of the society have been considerably extended. The accounts have been duly audited and found correct. The Directors recommend interest at the rate of 5 per cent. for the year on the Share Capital. In order to give insurers an interest in the profits, it has been resolved that after a Policy on a private dwelling house or furniture therein has been in force for five years, to give a bonus, equal to 20 per cent. of the net profits of the policyholders on each of their policies on which no loss has taken place.

The Chairman then moved, "That the report and balance-sheet now read be received and adopted. He said that the society had had almost an absence of claims during the past year. He could only hope, in this respect, they would be as fortunate during the present and succeeding years. The increase in the business was considerable, and would have been much larger if, as the report states, the directors had not thought it prudent to reassess. The directors were able to pay interest at the rate of five per cent. on the paid-up capital. This was very satisfactory indeed, and he hoped that it would be a great encouragement to the agents, and also encourage every gentleman present to do his best to increase the business. He need not tell them it was very important that they should get a reserve of £10,000, which was what their deed specified, and there was no reason why they should not have it if they went on in the same cautious and successful way in which they had done during the past year. (Cheers.) The motion was carried unanimously.

Mr. Richard Harris moved the re-election of the retiring directors, Ebenezer Clarke, Esq., and John F. Bontems, Esq., C.C. He congratulated the shareholders on having once more amongst them their worthy chairman, and trusted the agents and friends of the society would try all they could to increase the business. Mr. A. J. Larking, in seconding the motion, drew attention to the fact that there were special rates for those who were members of temperance societies. The motion was supported by Mr. J. Spriggs, carried unanimously, and the Chairman briefly responded.

Mr. Mann moved, and Mr. Hatcher seconded, the re-election of the retiring auditors, James Jones, Esq., and Geo. F. Larking, Esq., with the sum of ten guineas for their services during the past year. The motion was agreed to *non. con.*

On the motion of Mr. Merritt, seconded by Mr. Ward, and supported by Mr. Spriggs, a vote of thanks was accorded to the directors for their services during the past year.

Mr. Bontems acknowledged the vote with great pleasure, and moved a vote of thanks to the secretary, agents, and staff of the society. Mr. Richard Harris, in seconding the motion, said they had one of the most excellent secretaries he had ever met, and he had come in contact with a great many. He worked hard and well, but he still appeared in good health and spirits, and he hoped their secretary would continue for many years to conduct the business of this and the Life Society. (Cheers.) Mr. Teulon supported the motion, which was cordially agreed to.

Mr. Clarke, jun., in rising to respond, was received with loud cheers. He said, as they well knew, the secretary was very largely dependent for the success of the office upon the assistance rendered by the directors, agents, and the staff. It would be found that, compared with other offices, the rate of mortality was strikingly small. After twenty years of the society's existence to have the claims only one-third of the premiums was a proof the lives were accepted in an exceedingly careful manner, and the premiums received from those living would continue to add to the income of the society and so increase the profit. In the number of agents appointed lately they had an enlarged connection, which he trusted would bring in an enlarged amount of new business as com-

pared with past years, and when it was taken into consideration that they had 5,000 persons insured with them, who, in various parts of the country, all had an interest in promoting the progress of the society, and, added to this, 700 or 800 agents, it might be confidently expected that they should go on progressing in the right direction. He also felt that all connected with them ought, especially this year, to be up and doing, as next year the society would have attained its majority. (Cheers.) He felt sure a large number of proposals would be made this year; and already the premiums that had been received showed an increase on the past year's business of 50 per cent., so that instead of being nearly £3,000 of new premiums, it bids fair to be £4,500. (Cheers.) A vote of thanks to the chairman concluded the proceedings.

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EDMUND W. RICHARDSON, Secretary.
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SUMMER TERM commenced MONDAY, 4th May, 1874.

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